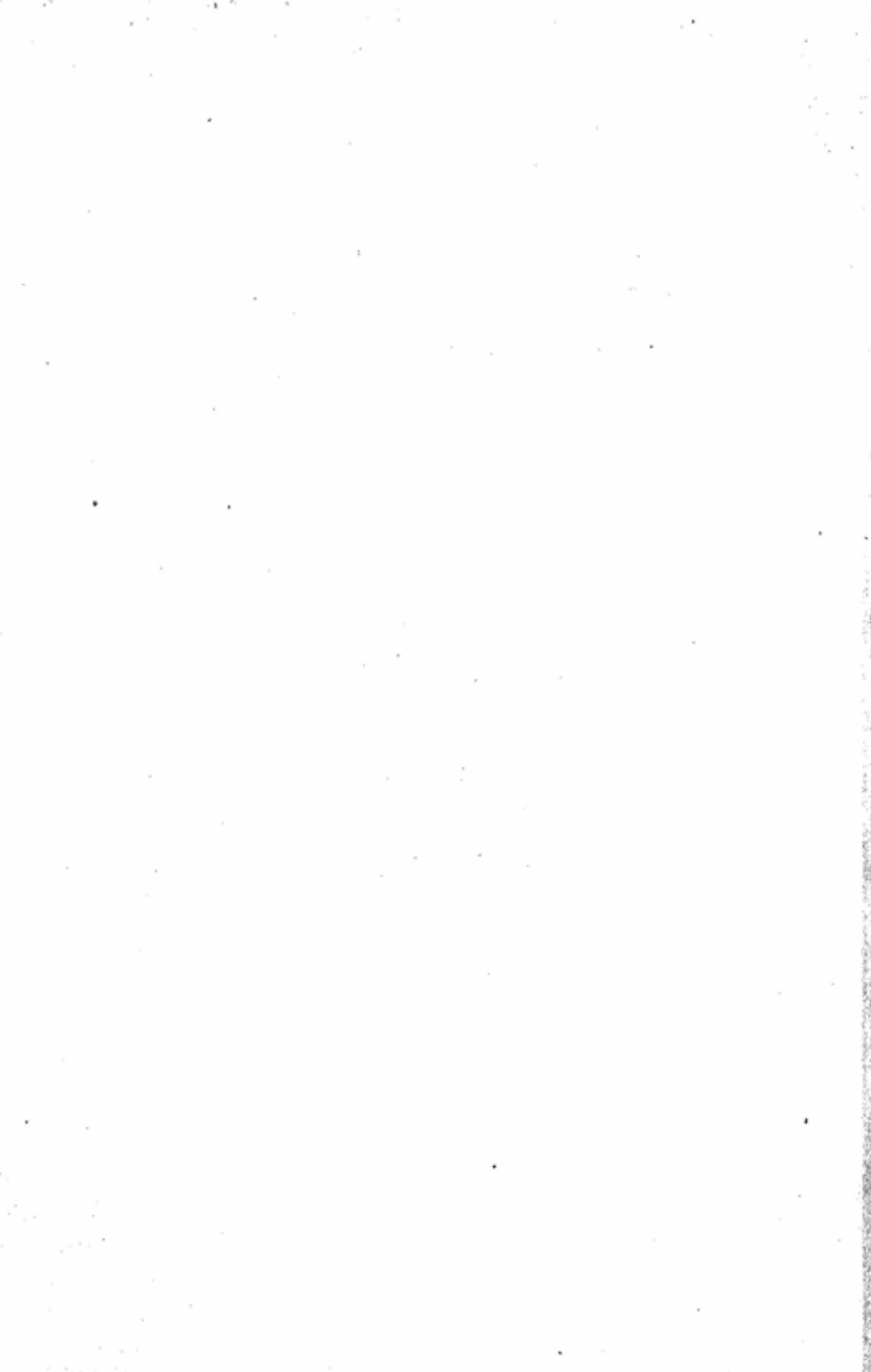


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CONFUCIAN
ANALECTS



CONFUCIAN ANALECTS

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*translated and
introduced by*

EZRA POUND



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The Analects

Translated by EZRA POUND

NOTE TO THIS NEW VERSION

After Confucius' death, when there was talk of regrouped, Tsang declined, saying: "Washed in the Kiang and Han, bleached in the autumn sun's-slope,* what whiteness can add to that whiteness, what candour?" (Mencius III, 1; IV, 13.)

The friend who hoped to find beauty in this translation will not find the beauty of the Odes, nor the coherence of the Pivot. The Analects are neither a continuous narrative, nor a collection of fancy ideas. It is an error to seek aphorisms and bright sayings in sentences that should be considered rather as definitions of words, and a number of them should be taken rather as lexicography, as examples of how Kung had used a given expression in defining a man or a condition.

Points define a periphery. What the reader can find here is a set of measures whereby, at the end of a day, to learn whether the day has been worth living. The translation succeeds in its moderate aim if it gives the flavour of laconism and the sense of the live man speaking.

After finishing it I turned back to Pauthier's French, and have included a number of his phrases as footnotes (marked P), sometimes as alternative interpretation, sometimes for their own sake even when I do not think he is nearer the original meaning.

*yang²: bright, positive. Definite illustration of why one wants a bilingual edition. The usage of terms by any great stylist is, or should be, determined by the Four Books.

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CONFUCIAN ANALECTS

The few dictionary references [M] are to R. H. Mathews' Chinese-English Dictionary (Cambridge, Harvard University Press, 1947, 4th ed.), that being the one most easily obtainable at the moment.

During the past half-century (since Legge's studies) a good deal of light has been shed on the subject by Fenollosa (Written Character as a Medium for Poetry), Frobenius (Erlebte Erdteile) and Karlgren (studies of sacrificial bone inscriptions).

E. P.

PROCEDURE

The root of Confucian teaching and its definition are given in *The Adult Study* (Confucius' summary and Tseng's comment) and the *Pivot* (Tzse Sze's three statements on Metaphysics, Politics and Ethics).

The Analects have no such coherence or orderly sequence; they are the oddments which Kung's circle found indispensable, and for 2,500 years the most intelligent men of China have tried to add to them or to subtract. After a millenium they found that Mencius' work could not be subtracted. And the study of the Confucian philosophy is of greater profit than that of the Greek because no time is wasted in idle discussion of errors. Aristotle gives, may we say, 90% of his time to errors, and the Occident, even before it went off for seven or more centuries into an otiose discussion of fads and haircuts (*vide* "The Venerable" Bede), had already started befuddling itself with the false dilemma: Aristotle OR Plato, as if there were no other roads to serenity.

Mencius never has to contradict Confucius; he carries the Confucian sanity down into particulars, never snared into rivalry by his flatterers.

Given the tradition that the Analects contain nothing superfluous, I was puzzled by the verses re length of the night-gown and the predilection for ginger. One must take them in the perspective of Voltaire's: "I admire Confucius. He was the first man who did *not* receive a divine inspiration." By which I mean that these trifling details were useful at a time, and in a world, that tended to myths and to the elevation of its teachers into divinities. Those passages of the Analects are, as I see it, there to insist that Confucius was a Chinaman, not born of a dragon, not in any way supernatural, but remarkably possessed of good sense.

He liked good music, he collected *The Odes* to keep

his followers from abstract discussion. That is, *The Odes* give particular instances. They do not lead to exaggerations of dogma. Likewise he collected the *Historic Documents*, asserting, quite truly, that he had invented nothing. Without Kung no one would discover that his teaching, or at any rate the root and the seed, are there in the "History Classic."

The London *Times* has recently hit a new low in neglecting Kung's habit of summary. Anyone so unfortunate as to have the *Times'* critique of Kung's anthology thrust before them must, indeed, tingle with a slight warmth of irony. Kung said: "There are 300 Odes and their meaning can be gathered into one sentence: Have no twisty thoughts."

Some translators think of everything, positively of everything, save what the original author was driving at.

EZRA POUND.

BOOK ONE

I

1. He said: Study with the seasons winging past, is not this pleasant?

2. To have friends coming in from far quarters, not a delight?

3. Unruffled by men's ignoring him, also indicative of high breed.

II

1. Few filial and brotherly men enjoy cheeking their superiors, no one averse from cheeking his superiors stirs up public disorder.

2. The real gentleman goes for the root, when the root is solid the (beneficent) process starts growing, filiality and brotherliness are the root of manhood, increasing with it.

III

1. He said: Elaborate phrasing about correct appearances seldom means manhood.

IV

1. Tseng-tse said: I keep an eye on myself, daily, for three matters: to get to the middle of mind when planning with men; to keep faith with my friends; lest I teach and not practice.

V

1. He said: To keep things going in a state of ten thousand cars: respect what you do and keep your word, keep accurate accounts and be friendly to others, employ the people in season. [*Probably meaning public works are not to interfere with agricultural production.*]

VI

1. He said: Young men should be filial in the home, and brotherly outside it; careful of what they say, but once said, stick to it; be agreeable to everyone, but develop friendship (further) with the real men; if they have any further energy left over, let them devote it to culture.

VII

1. Hsia-tze said: Gives weight to real worth and takes beauty lightly [*or "amid changing appearances"*], puts energy into being useful to his father and mother, and his whole personality into serving his prince; keeps his word with his friends; call him unaccomplished, I say that he is accomplished.

VIII

1. He said: A gentleman with no weight will not be revered, his style of study lacks vigour.
2. First: get to the middle of the mind; then stick to your word.
3. Friendship with equals.
4. Don't hesitate to correct errors.

IX

1. Tseng-tse said: Look clearly to the end, and follow it up a long way; the people acting on conscience will get back to the solid.

X

1. Tze-Chin asked Tze-Kung: When the big man gets to a country he has to hear about its government, does he ask for what's given him or is it just given?

2. Tze-Kung said: The big man is easy-going and kindly, respectful in manner, frugal, polite, that's how he gets it. His mode of going after it differs from other men's.

XI

1. He said: During a father's lifetime, do what he wants; after his death, do as he did. If a man can go along like his father for three years, he can be said to be carrying-on filially.

XII

1. Yu-tze said: Gentleness (casiness) is to be prized in ceremony, that was the ancient kings' way, that was beautiful and the source of small actions and great.

2. But it won't always do. If one knows how to be easy and is, without following the details of ceremony, that won't do.

XIII

1. Yu-tze said: When keeping one's word comes near to justice one can keep it; when respect is almost a ceremony it will keep one far from shame and disgrace. Starting with not losing one's relatives, one can found a line with honour. [*This reading will be disputed and is perhaps too bold.*]

XIV

1. He said: A gentleman eats without trying to stuff himself, dwells without seeking (total) quietude, attends to business, associates with decent people so as to adjust his own decencies; he can be said to love study.

XV

1. Tze-King said: Poor and no flatterer, rich and not high-horsey, what about him?

He said: Not like a fellow who is poor and cheerful, or rich and in love with precise observance.

2. Tze-King said: It's in the Odes, "as you cut and then file; carve and then polish." That's like what you mean?

CONFUCIAN ANALECTS

3. Ts'ze here, one can begin to discuss the Odes with him; gave him the beginning and he knew what comes (after it).

XVI

1. He said: Not worried that men do not know me, but that I do not understand men.

BOOK TWO

I

1. Governing by the light of one's conscience is like the pole star which dwells in its place, and the other stars fulfill their functions respectfully.

II

1. He said: The anthology of 300 poems can be gathered into the one sentence: Have no twisty thoughts.

III

1. He said: If in governing you try to keep things levelled off in order by punishments, the people will, shamelessly, dodge.

2. Governing them by looking straight into one's heart and then acting on it (on conscience) and keeping order by the rites, their sense of shame will bring them not only to an external conformity but to an organic order.

IV

1. He said: At fifteen I wanted to learn.
2. At thirty I had a foundation.
3. At forty, a certitude.
4. At fifty, knew the orders of heaven.
5. At sixty, was ready to listen to them.
6. At seventy, could follow my own heart's desire without overstepping the T-square.

V

1. Mang-I-tze asked about filiality. He said: Don't disobey.*

*P. expands the single word *wei* to mean: *s'opposer aux principes de la raison*, making the sentence equivalent to Gilson's statement of Erigena: Authority comes from right reason—anticipating the "rites" (light and dish of fecundity) a few lines further down.

2. Fan Ch'ih was driving him and he said: Mang-Sun asked me about filiality, I said: it consists in not disobeying (not opposing, not avoiding).

3. Fan Ch'ih said: How do you mean that? He said: While they are alive, be useful to them according to the proprieties; when dead, bury them according to the rites, make the offerings according to the rites.

VI

1. Mang Wu the elder asked about filiality. He said: A father or mother is only worried as to whether a child is sick.

VII

1. Tze-Yu asked about filiality. He said: Present-day filial piety consists in feeding the parents, as one would a dog or a horse; unless there is reverence, what difference is there?

VIII

1. Tze-Hsia asked about filiality. He said: The trouble is with the facial expression. Something to be done, the junior takes trouble, offers food first to his elders, is that all there is to filiality?

IX

1. He said: I have talked a whole day with Hui and he sits quiet as if he understood nothing, then I have watched what he does. Hui is by no means stupid.

X

1. He said: Watch a man's means, what and how.
2. See what starts him.
3. See what he is at ease in.
4. How can a man conceal his real bent?

BOOK TWO

XI

1. If a man keep alive what is old and recognize novelty, he can, eventually, teach.

XII

1. The proper man is not a dish.

XIII

1. Tze-Kung said: What is a proper man? He said: He acts first and then his talk fits what he has done.

XIV

1. He said: A proper man is inclusive, not sectary; the small man is sectarian and not inclusive.

XV

1. He said: Research without thought is a mere net and entanglement; thought without gathering data, a peril.

XVI

1. He said: Attacking false systems merely harms you.

XVII

1. He said: Yu, want a definition of knowledge? To know is to act knowledge, and, when you do not know, not to try to appear as if you did, that's knowing.

XVIII

1. Tze-Chang was studying to get a paid job.
2. He said: Listen a lot and hide your suspicions; see that you really mean what you say about the rest, and you won't get into many scrapes. Look a lot, avoid the

dangerous and be careful what you do with the rest, you will have few remorse. Salary is found in a middle space where there are few words blamed, and few acts that lead to remorse.

XIX

1. Duke Ai asked how to keep the people in order. He said: Promote the straight and throw out the twisty, and the people will keep order; promote the twisty and throw out the straight and they won't.

XX

1. Chi K'ang asked how to instil that sincere reverence which would make people work. He said: Approach them seriously [*verso il popolo*], respectful and deferent to everyone; promote the just and teach those who just cannot, and they will try.

XXI

1. Someone asked Confucius why he was not in the government.

2. He said: The Historic Documents say: filiality, simply filiality and the exchange between elder and younger brother, that spreads into government; why should one go into the government?

[P. turns this admirably: Pourquoi considérer seulement ceux qui occupent des emplois publics, comme remplissant des fonctions publiques.]

XXII

1. He said: Men don't keep their word, I don't know what can be done for them: a great cart without a wagon-pole, a small cart and no place to hitch the traces.

BOOK TWO

XXIII

1. Tze-Chang asked if there were any knowledge good for ten generations.

2. He said: Yin, because there was wisdom in the rites of Hsia, took over some and added, and one can know this; Chou because it was in the rites of Yin took some and added; and one can know what; someone will thread along after Chou, be it to an hundred generations one can know.

XXIV

1. He said: To sacrifice to a spirit not one's own is flattery.

2. To see justice and not act upon it is cowardice.

BOOK THREE

Pa Yih

The Eight Rows

I

1. Corps de ballet eight rows deep in Head of Chi's courtyard. Kung-tze said: If he can stand for that, what won't he stand for?

II

1. The Three Families used the Yung Ode while the sacrificial vessels were cleared away. He said: "The Princes are facing the Dukes, the Son of Heaven is like a field of grain in the sunlight," does this apply to their family halls?

III

1. A man without manhood, is this like a rite? Is there any music to a man without manhood?

IV

1. Lin Fang asked what was the root of the rites.
2. He said: That is no small question.
3. Better to be economical rather than extravagant in festivities and take funerals sorrowfully rather than lightly. [Poignancy rather than nuances (of ceremony).]

V

1. He said: Eastern and northern tribes have princes not like this Hsia country has lost. [Or: which has lost them.]

BOOK THREE

VI

1. The head of the Chi sacrificing to T'ai Shan (the Sacred East Mountain), Confucius said to Zan Yu: Can't you save him? The reply was: I cannot. Kung said: Too bad, that amounts to saying that T'ai Shan is below the level of Lin Fang. [*Vide supra*, IV, 1.]

VII

1. He said: The proper man has no squabbles; if he contends it is in an archery contest, he bows politely and goes up the hall, he comes down and drinks (his forfeit if he loses), contending like a gentleman.

VIII

1. Tze-Hsia asked the meaning of:
"The dimpled smile, the eye's clear white and black,
Clear ground whereon hues lie."
2. He said: The broidery is done after the simple weaving.
3. (Hsia) said: You mean the ceremonial follows . . . ?
4. He said: Shang's on, I can start discussing poetry with him.

IX

1. He said: I can speak of the Hsia ceremonial but you can't prove it by Chi (data); I can speak of the Yin ceremonies but Sung (data) won't prove it. The inscribed offerings are insufficient to argue from, were they adequate they could bear me out. [*I should think this hsien* 4. M. 2699, *might refer to the inscribed sacrificial bones, which Karlgren has done so much work on.*]

X

1. He said: When the Emperor has poured the libation in the Sacrifice to the Source of the dynasty, I have no wish to watch the rest of the service.

XI

1. Someone said: What does the sacrifice mean? He said: I do not know. If one knew enough to tell that, one could govern the empire as easily as seeing the palm of one's hand.

XII

1. He sacrificed as if he had taken root-hold in the earth, he sacrificed to the circumvolant spirits as if they took root.

2. He said: If I do not enter into this light, it is as if I did not sacrifice. [*Or, if I do not give, i.e. myself, to it.*]

XIII

1. "stove versus altar"

Wang-sun Chia asked the meaning of: It is better to pay court to the hearth [*present lexicons: stove*] than to the mysterious (the household gods).

2. He said: It simply isn't. Who sins against heaven has nothing to pray to. [*No means of getting light with the seasons.*]

XIV

1. He said: Chou revised the two dynasties, how full and precise was its culture, I follow Chou.

XV

1. Entering the Great Temple, he asked about every detail. Someone said: Who says the Man from Tsau knows the rites? He goes into the Great Temple and asks about everything. He said: That is the etiquette.

XVI

"bullseye better than shooting thru the target"

1. He said: In archery the going clean thru the leather is not the first requisite. Men aren't equally

BOOK THREE

strong. That was the old way [? when they were expected to be all of them fit for it].

XVII

1. Tze-Kung wanted to eliminate the sheep from the sacrifice to the new moon.

2. He said: You, Ts'ze, love the sheep, I love the rite.

XVIII

1. He said: Some people consider it sycophancy to serve one's prince with all the details of the rites.

XIX

1. The Duke of Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Kung-tze answered: The prince uses his ministers according to the prescribed ceremonial, ministers serve the prince by their sincerity. [The prince to judge the propriety, the ministers (middle-heart) not to fake in the execution.]

XX

1. He said: The fish-hawk song [*the first of the folk-songs in the anthology*] is pleasant without being licentious, its melancholy does no hurt (does not wound).

XXI

1. The Duke Ai asked Tsai Wo about the chthonian altars.* Tsai Wo replied: The Hsia dynasty's clans planted pines, the Yin cypress, and the men of Chou chestnut trees (*li*) in order to instil awe (*li*) in the populace.

*P. *autels ou tertres de terre*; rather than P's "autour," I should take "amid" pines, etc.

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2. Kung heard this and said: Perfect acts do not use words, prolonged customs are not sentenced, what formerly was is not to be blamed.

XXII

1. He said: Kwan Chung is a small dish, and how!
2. Someone said: Is Kwan Chung stingy?
3. He said: Kwan Chung had the Triple-Return (pagoda), court functionaries did not work overtime, how can he have been stingy?
4. "Did Kwan Chung, then, know the ceremonies?"
5. (He) said: Princes of States plant gate-screens; Kwan Chung also set up a gate-screen. When State Princes meet they have a small table for inverted cups; Kwan also had a small table, if Kwan knew how to

XXIII

1. Talking with the superintendent of music in Lu, he said: One can understand this music; a rousing start in unison, then the parts follow pure, clear one from another, (brilliant) explicit to the conclusion.

XXIV

1. The Border Warden at I asked to see him, saying when gentlemen come here I have always seen them. (Kung's) escort introduced him. He came out saying: Small group of friends [*lit*: you two three gentlemen] how can you regret his loss of office. The empire has long been in anarchy. Heaven will use the big man as a watchman's rattle. [L. (*Legge*): bell with wooden tongue. M.: with clapper.]

XXV

1. He said: The Shao (songs) are completely beautiful and wholly good. The Wu are beautiful, completely, but not completely good (morally proportioned).

BOOK THREE

XXVI

1. He said : Dwelling on high without magnanimity, performing the rites without reverence, coming to funerals without regrets ; why should I bother about 'em?

BOOK FOUR

I

1. He said: A neighbourhood's humanity is its beauty. If a man doesn't settle among real people, how can he know.

II

1. He said: Without manhood one cannot stand difficulties, nor live for long amid pleasures. The real man is at rest in his manhood, the wise man profits by it.

III

1. He said: Only the complete man can love others, or hate them.

IV

1. He said: If the will is set toward manhood, there is no criminality. [*The graph of kou³ suggests grass-root cf/mustard seed.*]

V

1. He said: Riches with honour are what men desire; if not obtained in the right way, they do not last. Poverty and penny-pinching are what men hate, but are only to be avoided in the right way.

2. If a gentleman give up manhood, what does his title really mean, what does the complete name gentleman mean?

3. A proper man doesn't merely lay off his manhood after dinner. He must have it to make a sequence, he must have it in sudden disasters.

BOOK FOUR

VI

1. He said : I have not seen anyone who loves whole-humanity and who hates un-whole manhood ; if he love this whole-manhood (humanity) he cannot rise above it ; if he hate the un-whole manhood, he would go to work on his own manhood, he would not try to get incomplete men to heighten his character for him.

2. If a man can direct his energy for one day toward manhood, ch? I have not seen anyone's energy insufficient.

3. A case may exist, but I have not seen it.

VII

1. He said : A man's errors, every one of 'em, belong to his environment (clique, party, gang he associates with) ; watch his faults and you can judge his humanity.

VIII

1. He said : Hear of the process at sunrise, you can die in the evening. [*Word order is: morning hear process, evening die can? may, you may, it is possible that you may.*]

IX

1. He said : A scholar with his will on learning the process, who is ashamed of poor clothes, and fusses over bad food, is not worth talking to.

X

1. He said : A proper man is not absolutely bent on, or absolutely averse from, anything in particular, he will be just.

XI

1. The proper man is concerned with examining his consciousness and acting on it, the small man is concerned about land ; the superior man about legality, the small man about favours.

XII

1. He said: Always on the make: many complaints.

XIII

1. He said: Can with ceremony and politeness manage a state, what difficulty will he have; unable to govern a state with ceremonies and courtesy, what ordered enlightenment has he?

XIV

1. He said: Not worried at being out of a job, but about being fit for one; not worried about being unknown but about doing something knowable.

XV

1. He said: Shan, my process is unified, penetrating, it holds things together and sprouts. Tsang said: Only?
2. (Kung)²-tze went out. A disciple asked: what does he mean? Tsang-tze said: the big man's way consists in sincerity and sympathy, and that's all.

XVI

1. He said: The proper man understands* equity, the small man, profits.

XVII

1. He said: See solid talent and think of measuring up to it; see the un-solid and examine your own insides.

**ya*: mouth answering in the affirmative, parable. responds to, all out for.

BOOK FOUR

XVIII

1. He said: In being useful to father and mother, one can almost reprove them; but if they won't do what one wants one must respect them and not oppose* them, work and not grumble.

XIX

1. He said: During their lifetime one must not go far abroad, or if one does, must leave an address.

XX

1. He said: To carry on in a father's way for three years, can be called continuing as a son.

XXI

1. He said: One must recognize the age of one's father and mother both as a measure of good and of anxiety.

XXII

1. He said: The men of old held in their words for fear of not matching them in their character.

XXIII

1. Those who consume their own smoke seldom get lost. The concise seldom err.

XXIV

1. He said: The proper man wants to put a meaning into his words (or to be slow in speech), ready in action.

XXV

1. He said: Candidness is not fatherless, it is bound to have neighbours.

**uei* cf/II., v. 1.

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XXVI

1. Tze-Yu said: Harping on things with a prince brings disgrace, and between friends estrangement.

BOOK FIVE

Kung-Ye Ch'ang

I

1. He described Kung-Ye Ch'ang as a suitable husband: although he was fettered with the black (criminal's) rope he was not guilty; completing the idea he gave him his daughter to wife.

2. Of Nan Yung he said: if the country were well governed he would not be out of office; if the country were in chaos he would escape punishment and disgrace; he gave him his elder brother's daughter to wife.

II

1. He said of Tze-Chien: a proper man, and how! If there weren't proper men in Lu, where did he get it from?

III

1. Tze-Kung said: What about me, Ts'ze? Confucius said: You're a dish. "What kind?" Confucius said: Oh, a jewelled one for the altar.

IV

1. Someone said: Yung is a full man but not eloquent. [Persuasive, *ideogram: man tranquillizing a woman.*]

2. He said: How would he use verbal cleverness? Resist men with glibness, it will get you constant detestations from them; how would he use clever talk?

V

On not wishing to be forced into insincerity.

1. He was urging Ch'i-tiao to go into government employ, who answered: I couldn't keep my word (if I did). Confucius was pleased. [*Word order: I this, or thus, is not can stand by my word.*]

VI

1. He said: The process is not acted upon [*old style: "the way is not trodden"*]. I will get onto a raft and float at sea and . . . eh . . . Yu will follow me. Tze-lu (Yu) was pleased to hear this. Confucius said: Yu likes audacity more than I do, he wouldn't bother to get the logs (to make his raft).

VII

1. Mang Wu the elder asked if Tze-Lu was a whole man. Confucius said: I don't know.

2. He (Mang) asked again, and Confucius said: In a state of a thousand cars he could manage military enrollment, but I do not know if he is a total man.

3. "What about Ch'iu?" Confucius said: He could govern a city of a thousand families, or a clan mounting a hundred war cars, I do not know if he is all one can ask of a man.

4. "What about Ch'ih?" Confucius said: Ch'ih, in an immaculate sash, could be used to talk to visitors and court guests, I do not know if he is all one can ask of a man.

VIII

1. He asked Tze-Kung: Who comprehends most, you or Hui?

2. The answer: No comparison, Hui hears one point and relates it to ten (understands its bearing on ten, I on one only); I hear one point and can only get to the next.

3. He said: Not the same, I agree you are not alike.

IX

1. Tsai Yu was sleeping in day-time. Confucius said: Rotten wood cannot be carved; a wall of dung won't hold plaster, what's the use of reproving him?

BOOK FIVE

2. He said: When I started, I used to hear words, and believe they would be acted on; now I listen to what men say and watch what they do. Yu has caused that adjustment.

X

1. He said: I do not see anyone constant. Someone answered: Shan Ch'ang. He said: Ch'ang is moved by his passions, how can he achieve constancy?

XI

1. Tze-Kung said: What I don't want done to me, I don't want to do to anyone else. Confucius said: No, Ts'ze, you haven't got that far yet.

XII

1. Tze-Kung said: The big man's culture shows, one can manage to hear about that; the big man's words about the inborn-nature and the process of heaven, one cannot manage to hear. [They don't go in through the ear.]

XIII

1. When Tze-Lu had heard of anything he couldn't practice he was only worried about having heard it. [*Doubtful reading.*]

XIV

1. Tze-Kung asked how Kung-Wan got to be called "Wan," the accomplished. Confucius said: He was active; loved study and was not ashamed to question his inferiors, therefore described as "the accomplished."

XV

1. He said to Tze-Ch'an : there are four components in a proper man's doing : He is reverent in his personal conduct, scrupulously honourable in serving his prince, considerate in provisioning the people, and just in employing them.

XVI

1. He said : Yen P'ing understood friendship, however long the intercourse his scruples remained as at first.

XVII

1. He said : Tsang Wan the elder kept a large tortoise ; his capitals showed depicted mountains, and the little columns were adorned as if with duckweed ; just what sort of knowledge had he ? [*Legge's punctuation. Shift the comma and it cd/mean, dwelt on Tsan (Tortoise) mountain.*]

XVIII

1. Tze-Chang asked about Tze-Wan made minister three times and his face showed no pleasure, retired three times and his face showed no displeasure, felt constrained to tell the new minister about the old minister's (mode of) governing ? Confucius said : a sincere man. (Chang) said : and as to his being the total man ? Confucius said : I don't know how he can be called fully human.

2. Ch'ui-tze killed the Ch'i prince, Ch'an Wan had forty teams of horses, he abandoned them and went abroad, coming to another state he said : " They are like the great officer Ch'ui " and departed from that first state, to a second, and again saying : " They are like the great officer Ch'ui," he departed. What about him ? Confucius said : pure. (Chang) said : total manhood ? Confucius said : I do not know how this can amount to being total manhood.

BOOK SIX

XIX

1. Chi Wan thought three times before taking action. Confucius heard it and said: Twice might be enough.

XX

1. He said: Ning Wu when the country was well governed behaved as a savant; when the country was in chaos he acted as a simple rustic; one can attain this wisdom but not this simplicity.

XXI

1. When he was in Ch'an he said: Return, let me return. My associates are little children, uppish, short-cutters, versatile and accomplished up to the end of the chapter, but do not know how to moderate.

XXII

1. He said: Po-i and Shu-ch'i did not think about antient hates (birds hidden under the grass), you might say they moulted off their resentments.

XXIII

1. He said: Who calls Wei-shang Kao straight? Somebody begged a little vinegar, and he begged it from a neighbour and gave it him.

XXIV

1. He said: Elaborate phrases and expression to fit [L. insinuating, pious appearance] self-satisfied deference; Tso Ch'iuming was ashamed of; I also am ashamed of 'em. To conceal resentment while shaking* hands in a friendly manner, Tso-Ch'iuming was ashamed to; I also am ashamed to.

XXV

1. Yen Yuan and Tze-Lu were with him, he said :
Let each of you say what he would like.

2. Tze-Lu said : I would like a car and horses, and
light fur clothes that I could share with my friends.
They could spoil 'em without offence.

3. Yen Yuan said : I should like goodness without
aggressiveness and to put energy into doing a good job
without making a show of it.

4. Tze-Lu said : Now, boss, I should like to hear
your bent. Confucius said : that the aged have quiet,
and friends rely on our words, and that the young be
cherished.

XXVI

1. He said : Is this the end of it? I have seen no
one who can see his errors and then go into his own
mind and demand justice on them in precise, just, dis-
criminating words.

XXVII

1. He said : A village with ten homes will contain
sincere men who stand by their word quite as well as I
do, but no one so in love with study.

BOOK SIX

I

1. He said: Yung could be appointed to a throne
[*idiom*: south face].

2. Ching-kung asked about Tze-sang Po-tze. Confucius said: Can do. [Able, handy.]

3. Chang-kung said: if a man's home address is reverence he can be easy-going, and thereby come near the people, that's permissible? But if his basic address is: take it easy and he carries that into action, it will be too much of a take-it-easy.

4. Confucius said: Yung has the word for it.

[*Note: The terminology in some of these very short verses must be discussed between students, no one version can be just swallowed.*]

II

1. The Duke Ai asked which of the young fellows loved study.

2. Confucius replied: There was Yen Hui who loved to study, he didn't shift a grudge or double an error [L. repeat a fault]. Not lucky, short life, died and the pattern is lost, I don't hear of anyone who likes study.

III

1. Tze Hwa was commissioned to Ch'i, Mr. Zan asked grain for his mother. He said: give a fu. He asked for more. He said give a bushel. Zan gave five ping. [L. note figures, it may have been the whole of his own grain allowance.]

*This is the picture, L. and P. stick to the dictionary simply, appearing friendly.

CONFUCIAN ANALECTS

2. Ch'ih was going to Ch'i, with a team of fat horses, and wearing light fox fur, I have heard that gentlemen aid the distressed, not that they tie up with riches. [L.M. : add to wealth of rich.]

3. Yuan Sze being made governor, declined 900 measures of grain given him.

4. Confucius said : Don't, they could be given to your big and little hamlets, villages, towns,

IV

1. He said in reference to Ching-kung : if the spotted cow's calf be red with the right sort of horn, though men won't want to use it, will the mountains and rivers reject it?

V

1. He said : Hui, now, a mind that for three months wouldn't transgress humanity; the rest of 'em, can reach this pattern for a day or a month, and that's all. [*L. probably better*: get to it in a day or a moon, and that's all, *i.e.*, get there but not stick.]

VI

1. Chi K'ang asked if Chung-yu could be appointed as colleague in government. Confucius said : Yu's a determined fellow, what would be the trouble about his carrying on the government work? (K'ang) asked if Ts'ze could be given a government appointment. Said : Ts'ze's intelligent (penetrating), why not? (K'ang) said : and Ch'iu? Said : Ch'iu's versatile, what's against his doing government work?

VII

(On declining to serve an evil overlord.)

1. The Head of Chi appointed Min Tze-chien governor of Pi. Min Tze-chien said : Kindly decline for me, and if they come back for me I shall have to (go) live up over the Wan.

BOOK SIX

VIII

1. Po-niu was ill. Confucius went to ask after him and took hold of his hand through the window. Said: he's lost, it is destiny, such a man, and to have such a disease. Such a man, such a disease.

IX

1. He said: Hui had solid talent (merit). One bamboo dish of rice, one ladle full of drink, living in a wretched lane, others couldn't have stood it. Hui continued to enjoy (life) unaltered, that's how solid his talent was.

X

1. Yen Ch'iu said: It's not that I don't like your system, I haven't the strength for it. He said: If a man isn't strong enough he stops half way, you shut yourself in (draw your own limit. M. 2222).

XI

1. He said to Tze-Hsia: Observe the phenomena of nature as one in whom the ancestral voices speak, don't just watch in a mean way.

XII

1. When Tze-Yu was governor of Wu-ch'ang, he said to him: Got any men there, what about 'em? Answered: Got Tan-t'ai Mieh-ming who never takes a short cut and never comes to any office except when he has government business.

XIII

1. He said: Mang Chih-fan doesn't brag. He was in the rear of a retreat, but when nearing the (city) gate, whipped up his horse and said: not courage keeping me back, horse wouldn't go.

XIV

1. He said: if you haven't the smooth tongue of T'o the prayer-master, or Sung Chao's beauty, it's hard to get away with it in this generation.

XV

1. He said: The way out is via the door, how is it that no one will use this method.

XVI

1. He said: More solidity than finish, you have the rustic; more finish than solid worth, the clerk; accomplishment and solidity as two trees growing side by side and together with leafage and the consequence is the proper man.

XVII

1. He said: men are born upright, if they tangle this inborn nature, they are lucky to escape.

XVIII

1. He said: Those who know aren't up to those who love; nor those who love, to those who delight in.

XIX

1. He said: One can talk of high things (or, of the better things) with those who are above mediocrity, with those below mediocrity one cannot.

XX

1. Fan Ch'ih asked about knowing. He said: put your energy into human equities, respect the spirits and powers of the air and keep your distance, that can be called knowing. He asked about humanitas. (Confucius) said: the real man goes first for the difficulty, success being secondary. That you can call manhood.

BOOK SIX

XXI

1. He said: the wise delight in water, the humane delight in the hills. The knowing are active; the humane, tranquil; the knowing get the pleasure, and the humane get long life.

XXII

1. He said: If Ch'i could make one change it would come up to Lu; if Lu could achieve one change it would arrive at the right way to do things.

XXIII

1. He said: a cornered dish without corners; what sort of a cornered dish is that?

XXIV

1. Tsai Wo said: If you yell: "well-hole" [*Both L. and M. say: meaning, "a man down it"*], will the proper man go down after him? He said: why? a proper man would come to the edge, he can't (be expected to) sink; he can be cheated, but not entrapped.

[It is not up to him to go down it. *Why not the literal:* If they tell him manhood is at the bottom of the well, will he go down after it? *a simple pun on the spoken word jen² without the graph.*]

XXV

1. He said: A proper man extends his study of accomplishment, he brings it into close definition for the rites, and that may enable him to keep from divagations (from overstepping the edge of the field).

XXVI

1. He went to see (the duchess) Nan-tze. Tse-Lu was displeased. The big man said: Well I'll be damned, if there's anything wrong about this, heaven chuck me.

XXVII

He said: the pivot that does not wobble (what it's all about, always); looking into the mind and then doing; attain this? Few men have for long.

XXVIII

1. Tze-Kung said: if a man extend wide benefits to the people and aid them all [*pictorially*: sees that they all get an even or constant water supply] would you call that manhood? He said: why attribute that to manhood, he would have to be a sage, Yao and Shun were still worried about such things. [*Or*: at fault, unable to accomplish all that.]

2. The complete man wants to build up himself in order to build up others; to be intelligent (see through things) in order to make others intelligent.

3. To be able to take the near for analogy, that may be called the square of humanitas, and that's that.

BOOK SEVEN

Shu Erh

I

1. He said: Transmitting not composing, standing by the word and loving the antient [L. antients]. I might get by in old P'ang's class.

II

1. He said: Like a dog by a spent camp-fire (i.e., silent or dark) remembering, studying and not satiate [*pictographically same dog under shelter. The "remembering" is specifically keeping the right tone of the word. Various signs containing dog cover the various emotions of dog in given conditions, and are oriented by context*], teaching others without being weary, how can these things apply to me?

III

1. He said: To see into one's mind and not measure acts to it; to study and not analyse [*ri/hand component also in verb "to plough"*], to hear equity and not have the gumption to adjust (oneself to it), to be wrong and unable to change, that's what worries me.

IV

1. When dining at home, he was unbent, easy-like, with a smile-smile. [*P. charmingly; ses manières étaient douces et persuasives! que son air était affable et prévenant!*]

V

1. He said: Deep my decadence, I haven't for a long time got back to seeing the Duke of Chou in my dreams.

VI

1. He said: Keep your mind (will, directio voluntatis) on the process (the way things function).
2. Grab at clarity in acting on inwit as a tiger lays hold of a pig.
3. That outward acts comply with manhood.
4. Relax in the cultural arts.

VII

1. He said: From the fellow bringing his fitch of dried meat upward, I have never refused to teach (anyone).

VIII

1. He said: Not zeal not explain [*slightly more inclusive than L.'s* I do not explain to anyone who is not eager], not wishing to speak, not manifesting. [L. M. *slant it to equivalents of*: I don't show it to anyone who won't put his own cards on the table.] I hold up one corner (of a subject) if he cannot turn the other three, I do not repeat (come back to the matter).

IX

1. When eating beside someone in mourning he did not stuff himself.
2. He did not sing on the same day he had mourned.

X

1. He said to Yen Yuan: When in office keep to the edge of its duties; when out, don't meddle (keep under the grass), only I and you have this sense.
2. Tze-Lu said: If you were in charge of the three army corps whom would you take for associate?
3. He said: Not someone who would tackle a tiger barehanded or cross a stream without boats and die without regret. Not on the staff; but a man who keeps both eyes open when approaching an action, who likes to plan and bring to precision.

XI

1. He said : If I could get rich by being a postillion I'd do it; as one cannot, I do what I like.

XII

1. The things he looked very straight at, were the arrangement of altar dishes, war and disease.

XIII

1. In Ch'i he heard the "Shao" sung, and for three months did not know the taste of his meat; said : didn't figure the performance of music had attained to that summit.

XIV

1. Yen Yu said : Is the big man for the Lord of Wei? Tze-Kung said : I'll ask him.

2. Went in and said : What sort of chaps were Po-i and Chu Ch'i? Confucius said : Antients of solid merit. " (Did they) regret it? "

(Confucius) said : They sought manhood, and reached manhood, how could they regret after that?

(Tze-Kung) came out and said : He's not for him. (No go. Not business, won't work.)

XV

1. He said : A meal of rough rice to eat, water to drink, bent arm for a pillow, I can be happy in such condition, riches and honours got by injustice seem to me drifting clouds.

XVI

1. He said : If many years were added to me, I would give fifty to the study of The Book of the Changes, and might thereby manage to avoid great mistakes.

XVII

1. [L. : What he constantly talked of, *but ya³ means also elegant.*] He frequently spoke of (and kept refining his expression about) the Odes, the Historic Documents, the observance of rites (ceremonial, correct procedure) all frequently (or polished) in his talk.

XVIII

1. The Duke of Sheh asked Tze-Lu about Confucius; Tze-Lu did not answer.

2. He said: Couldn't you have said: He's so keen and eager he forgets to eat, so happy he forgets his troubles and doesn't know age is coming upon him?

XIX

1. He said: I wasn't born knowing; love antiquity (the antients), actively investigating.

XX

1. He did not expatiate on marvels, feats of strength, disorder or the spirits of the air.

XXI

1. He said: three of us walking along, perforce one to teach me, if he gets it right, I follow, if he errs, I do different.

XXII

1. He said: Heaven gave me my conscience, what can Hwan T'ui do to me.

XXIII

1. He said: You two or three, do I hide anything from you? I do not hide anything from you, I don't go along and not give it you, that's me. (You are getting the real Ch'iu, Confucius-Hillock.)

XXIV

1. He taught by four things: literature, procedure, sincerity (middle-heart) and standing by his word. [P. *rather better*: employait quatre sortes d'enseignements. Taught by means of four things.]

XXV

1. He said: I have not managed to see a sage man. If I could manage to see a proper man (one in whom the ancestral voices function) that would do.

2. He said: A totally good man, I have not managed to see. If I could see a constant man (consistent, a "regular fellow") that would do.

3. To lack and pretend to have, to be empty and pretend to be full, to be tight and pretend to be liberal: hard to attain consistency (in that case).

XXVI

1. He fished but not with a net; shot but not at sitting birds.

XXVII

1. If there are men who start off without knowledge, I don't. I listen a lot and pick out what is balanced, see a lot and keep the tone of the word, and so manage to know.

XXVIII

1. It was bothersome to talk with Hu-hsiang folk, the disciples were worried when Kung received a boy.

2. He said: I give to those who approach, not to those who go away; who is so deep; if a man wash and approach, I give to the clean (or, to his cleanliness) I don't uphold his past (or his future).

XXIX

1. He said: Manhood, how is it something afar off; I want to be human, and that humanity I get to.

XXX

1. The Minister of Crimes in Ch'an asked Confucius if the Duke Chao knew the correct procedure. Confucius said: he knew the procedure.

2. Confucius went out, and (the Minister) beckoned to Wu-ma Ch'i saying: I hear the gentleman is not prejudiced (partisan) yet he is partisan. The prince married a Wu, of the same surname as (himself) and called her Wu-elder. If that's knowing proper procedure, who don't know procedure?

3. Wu-ma Ch'i reported this. Confucius said: Ch'iu's lucky (i.e., I am lucky). If I make a mistake it's bound to be known.

XXXI

1. If he was with a man who sang true, he would make him repeat and sing in harmony with him.

XXXII

1. He said: I am about up to anyone else in education, it's the personal conduct of a proper man, that's what I don't come up to.

XXXIII

1. He said: As sage, as full man, can I set myself up as a model? I try and don't slack when tired, I teach men without weariness, that's the limit of what you can say of me. Kung-hsi Hwa said: Exactly what we younger chaps can't get by study.

XXXIV

1. He was very ill. Tze-Lu asked to pray. He said: Does one? Tze-Lu answered: one does. The Eulogies say: We have prayed for you to the upper and lower spirits venerable. He said: I, Ch'iu, have been praying for a long time.

BOOK SEVEN

XXXV

1. He said : extravagance is not a pattern for grandsons; parsimony is pattern of obstinacy; better be obstinate than break the line to posterity.

XXXVI

1. He said : the proper man : sun-rise over the land, level, grass, sun, shade, flowing out; the mean man adds distress to distress.

XXXVII

1. He was both mild and precise; grave and not aggressive, reverent and tranquil.

BOOK EIGHT

T'ai Po

I

1. He said of T'ai Po: It can be said that he completely brought his acts up to the level of his inwit; three times refusing the empire, the people could not arrive at weighing the act.

[*Note: T'ai Po abdicated in favour of his younger brother, Wan's father, in order that Wan might inherit. This because he considered Wan the member of the family capable of delivering the state from the Yin dynasty.*]

[*Syntactical trouble re/ "three times." Wan's father was the third son. The three might mean "in three ways"; for himself, his second brother, and their heirs?*]

II

1. He said: respect without rules of procedure becomes laborious fuss; scrupulosity without rules of procedure, timidity (fear to show the thought); boldness without such rules breeds confusion; directness without rules of procedure becomes rude.

2. Gentlemen "bamboo-horse" to their relatives [*the bamboo is both hard on the surface and pliant*] and the people will rise to manhood; likewise be auld (acquaintance) not neglected, the people will not turn mean (pilfer).

III

1. Tsang-tze was ill; called his disciples saying: uncover my feet, my hands, the Odes say: cautious, tread light as on the edge of a deep gulph, or on thin ice. And now and for the future I know what I am escaping, my children.

IV

1. Tsang-tze was ill, Mang Chang-tze went to enquire.
2. Tsang said: When a bird is about to die, its note is mournful, when a man is about to die, his words are balanced.
3. There are three things a gentleman honours in his way of life: that in taking energetic action he maintain a calm exterior at far remove from over-bearing and sloth, that his facial expression come near to corresponding with what he says, that the spirit of his talk be not mean nor of double-talk. The sacrificial covered splint fruit baskets and altar platters have assistants to look after them.

V

1. Tsang-tze said: Able yet willing to ask those who were not talented, possessed of many things, but enquiring of those who had few, having as though he had not, full and acting as if empty, not squabbling when offended, I once had a friend who followed that service.

VI

1. Tsang-tze said: Fit to be guardian of a six cubits orphan (a prince under 15) in governing a state of an hundred *li* who cannot be grabbed by the approach of great-tallics [ta chieh 795 (e) 6433.30 *must mean something more than L's "any emergency," i.e., must indicate not getting rattled either at nearing the annual report to the overlord, or by the coming near it, i.e., to the chance of appropriating to himself the symbol of power*] a proper man? aye, a man of right breed.

VII

1. Tsang-tze: An officer cannot lack magnanimous courage (boldness of bow-arm) he carries weight on a long journey.

CONFUCIAN ANALECTS

2. Full manhood in fulfilling his personal duties, is that not weighty, death and then it ends, is not that long?

VIII

1. He said: Aroused by the Odes.
2. Stablished by the rites.
3. Brought into perfect focus by music.

IX

1. He said: People can be made to sprout (produce, act, follow), they cannot be commissioned to know.

X

1. He said: In love with audacity and loathing (sickened at) poverty: (leads to) confusion; when a man's lack of manly qualities is excessively deep that also means disorder.

XI

1. He said: Though a man have the Duke of Chou's brilliant ability, if he be high-horsey and stingy, the rest is not worth looking at.

XII

1. He said: It is not easy to study for three years without some good grain from it.

[*Ideogram ku; interesting as meaning both corn and good, or good luck.*]

XIII

1. He said: strong and faithfully loving study [strong, again the "bamboo-horse": hard and supple] maintaining till death the balanced, radiant process.

2. As for looking for troubled waters to fish in. Not enter a province on the brink, nor live in a disorganized

BOOK EIGHT

province; when the empire has the process (is functioning) will be looked at; when it is without organization, will be out of sight.

3. When a state is functioning, poverty and meanness are shameful; when a state is in chaos (ill governed) riches and honours are shameful. [*Let us say:* under a corrupt government.]

XIV

1. He said: not being in (an) office; not plan its functioning.

XV

1. He said: when Music Master Chih began [L. entered office] the ensemble finale of the fish-hawk song, came wave over wave an ear-full and how!

XVI

1. He said: Uppish and not straight, ignorant and dishonest [*let us say:* not spontaneous], quite simple and still not keeping their word; I don't make 'em out. [Empty-headed, and not keeping their word.]

XVII

1. He said: study as if unattainable, as if fearing to lose (grip on it).

XVIII

1. He said: lofty as the spirits of the hills and the grain-mother, Shun and Yu held the empire, as if not in a mortar with it. [M. 7615, e: as if unconcerned.]

XIX

1. He said: How great was Yao's activity as ruler lofty as the spirits of the hills; only the heavens' working

is great, and Yao alone on that pattern, spreading as grass, sunlight and shadow, the people could not find it a name.

2. How marvellous the way he brought his energies to a focus. Brilliant-gleaming? the perfect expression of his statutes.

XX

1. Shun had five men [*emphasis on "men," I think*] for ministers and the empire was governed.

2. King Wu said: I have ten able ministers [*vide L. and M. 4220. a 3.*] [*Unorthodox reading: King Wu said: I have ten men to serve me in this chaos. M. 4220. 27. I have ten obstreperous, wrong-headed ministers.*]

3. Kung-tze said: Talents are really hard to find. The houses of T'ang (Yao) and Yu (in the person of Shun). At the time of (Yao of the house of) T'ang and (Shun of) Yu in their plenitude, there were a woman and nine men only.

4. Having two thirds of the empire, by keeping them in service (in the uniform) of Yin, the conscientiousness of Chou can be said to have attained its maximum in action.

XXI

1. He said: I find Yu without flaw, frugal in drinking and eating, showing the utmost filial continuity with the spirits and powers of air, badly dressed ordinarily, but absolutely elegant in sacrificial black and blue robes and sovran-cap (mortar board), an inferior palace for a house, he put all his energy into the irrigation and drainage (aqueducts and ditches), I find him utterly flawless.

BOOK NINE

Tze Han

I

1. He seldom spoke of profits, destiny, and total manhood.

II

1. A villager from Ta-Hsiang said: Great man, Kung-tze extends his studies but does nothing to bring his reputation to a point.

2. Confucius heard this and asked his young students: what should I do, take up charioteering or take up archery? I'll take up charioteering.

III

1. He said: The ceremonial hemp cap is now silk; that's an economy, I conform.

2. Bowing as you enter the hall is according to the rites, they now bow when they have come up the hall, cheeky; although against the common usage, I conform [or continue (to bow)] at the lower end of the hall.

IV

1. He was cut off from four things; he had no prejudices, no categoric imperatives, no obstinacy or no obstinate residues, no time-lags, no egotism.

V

1. He was alarmed in Kwang.

2. Said: King Wan has passed on, the wan (the precise knowledge) is rooted here?

3. If heaven were about to destroy that spirit of precision, after Wan's death, it would not have lasted on

and been given to me. If heaven is not about to destroy that spirit, what are the people of Kwang to me? [L.: what can they do to me?]

VI

1. A great minister said to Tze-kung: your big man is a sage, how versatile he is.

2. Tze-kung said: Aye, by heaven's indulgence is almost a sage, and also very versatile.

3. Confucius heard, and said: does the great minister know me? I was poor when young and therefore can do many things, humble jobs. Need a proper man, a gentleman, be versatile? He need not.

4. Lao says He said: I was not trained (educated to the examinations)* and therefore learned the various arts.

VII

1. He said: How do I grasp knowledge? I am not wise, but if a plain man ask me, empty as empty [like? work in a cave?], [L.:] I set it forth from one end to the other and exhaust it.

[*"Knock at double," or at both starts or principles, suggests the meaning: investigate the paradox, or the two principles, the conjunction, apparent contradiction, and then exhaust the question.*]

VIII

1. He said: the miracle bird has not arrived, the river gives forth no map (of turtle-shell), I've only myself to rely on.

IX

1. Seeing anyone in mourning or in full ceremonial dress and cap, or a blind man (one of the blind musicians) even though they were young he would rise, or, passing, pass quickly.

*L.: having no official job.

BOOK NINE

X

1. Yen Yuan sighed heavily and said: I looked up, they filled the aloft; I bored in to them and they were totally solid; respectfully standing before them, they suddenly took root-hold in consequence.

2. The big man, orderly, one point tied to another, with perfect balance induces men (words that grow as easily as weed, but are good, grain-words), he enlarges us with literature, and keeps us in bound by the rites.

[*"Rites": This word li³ contains something of the idea in the French "il sait vivre," though it would be an exaggeration to say that one can always render it by that phrase.*]

3. Wishing to finish, I cannot; having exhausted my talent, it is as if something was built up lofty; although I wish to comply with it, there is no way (to do so completely) (branch causes stop).

XI

1. He was very ill, Tze-Lu wanted the students to act as ministers.

2. In an interval of the fever He said: Yu (Tze-Lu) has been being too-clever for a long time, whom would I fool by pretending to have ministers when I haven't: fool heaven?

3. Wouldn't it be better to die among two or three intimates than in ministers' hands? Might not have a big funeral, but I wouldn't just die in a ditch [*lit: going along a road*].

XII

1. Tze-kung said: I have a beautiful gem here; put it in a case and hoard it, or try to get a good price and sell it? He said: sell it, sell it, I wait for its price.

XIII

1. He was wanting to live among the wild tribes.
2. Someone said: Rough, vulgar, how do you mean?

He said : if the right kind of man lived there, how would they stay so?

XIV

(Arrangement of the Song book)

1. He said : From Wei I came back to Lu and the music was put in order, the Elegantiae and the Lauds were each put in its proper place.

XV

1. He said : In public to be useful to the Dukes and Ministers, in private to be useful to one's father and elder brothers, not daring to neglect the service of the dead; not to be obstinate with drink; how does this apply to me?

XVI

1. Standing on a river-bank he said : it is what passes like that, indeed, not stopping day, night.

XVII

1. I do not see love of looking into the mind and acting on what one sees there to match love of someone having beauty.

XVIII

I do not in the least understand the text of this chapter. Only guess at it I can make is:

1. He said : As a mountain (grave-mound) is not made perfect by one basket of earth; yet has position, I take position. If you dump one basket of earth on a level plain it is a start (toward the heap?), I make that start.

The chapter might conceivably refer to determining the proper site for a tumulus even if one could not complete it. L. unsatisfied as to meaning, and P. unsatisfactory.

BOOK NINE

XIX

1. He said : Never inert in conversation, that was Hui.

XX

1. He described Yen Yuan : Alas, I see him advance, I never see him stop (take a position).

Putting the accent on the hsi (2-5), "a pity?" as Legge does not.

There is no more important technical term in the Confucian philosophy than this chih (3) the hitching post, position, place one is in, and works from. Turn back also to the difficult chapter xviii above.

XXI

1. He said : There are sprouts that do not flower ; flowers that come not to fruit, oh yes.

XXII

1. He said : You can respect 'em soon after birth, how can one know what will come up to present record ; at forty or fifty and not heard (or if they don't hear sense) that (maturity) just isn't enough to respect.

XXIII

1. He said : Can one help agreeing with talk of sound doctrine? It's the altering to enact that matters ; can one fail to be pleased with south-east gentleness of discourse, it's the elucidation that matters. To be pleased and not elucidate (not understand), to assent but not act on. I just don't know how to take (that sort).

XXIV

1. He said : Put first getting to the centre of the mind, and keeping one's word ; no friends not like one ; when a mistake is made, not fearing to change.

XXV

1. He said : The commander of three army corps can be kidnapped, you cannot kidnap a plain man's will.

XVI

1. Standing by a man dressed in furs, unembarrassed, Yu could do that?
2. No hates, no greeds, how can he use evil means?
3. Tze-lu kept repeating this to himself. Confucius said : How can that be enough for complete goodness?

XXVII

1. He said : When the year goes a-cold we know pine and cypress, then you can carve them.

XXVIII

1. He said : The wise are not flustered, the humane are not melancholy, the bold are not anxious.*

XXIX

1. He said : There are some we can study with, but cannot accompany in their mode of action ; there are some we can collaborate with, but cannot build sound construction with, some we can construct with but not agree with as to the significance of what we are doing.

XXX

1. The flowers of the prunus japonica deflect and turn, do I not think of you dwelling afar?
2. He said : It is not the thought, how can there be distance in that?

*These are definitions of words.

BOOK TEN

Heang Tang
(*villeggiatura*)

I

1. Kung-tze in his village, looking as if he were too simple-hearted to utter.
2. In the dynastic temple, or court, speaking with easy pertinence; answering with prompt respect.

II

1. At court with the Lower-great officers straight from the shoulder; with the Upper-great officials with gentle courtesy.
2. With the sovrán present, level alertness, grave readiness.

III

1. On the Prince calling him to receive a visitor, his face registered a change and his legs flexed.
2. He saluted (the officers whom he was standing with), left and right hand, his robe fore and aft evenly adjusted.
3. Swiftly advanced as if winged.
4. The visitor gone, it was his duty to report saying: the guest does not look back.

IV

1. Entering the ducal gate he hunched up like a ball as if there wasn't room.
2. Did not stand in the middle of the gateway, nor tread on the threshold-stone door-sill in going out.
3. Passing the sovrán's standing place his expression changed and his legs seemed to flex, he spoke as if short of breath.

4. He went up the hall, he held his breath as if not breathing.

5. Coming out, when he had descended one step, his face relaxed to a pleasant expression, from the bottom of the steps he moved quickly, as if winged, to his place, still cagey on his feet.

V

1. Carrying the sceptre his body was bent as if it were too heavy to lift, the upper part at the level of the salute, the lower as when handing over something. His face grim, and his feet as if tethered.

2. Giving the ceremonial gifts, his face placid.

3. In private audience, as if enjoying it.

VI

1. Gentlemen do not (or the gentleman did not) wear dark purple puce ornaments.

2. Nor red purple in undress [*can also mean "mourning clothes"*].

3. Approximately in hot weather an unlined dress of linen or grass cloth must show and appear [L. over his underwear].

4. Black silk dress, lambskin; white dress fawn-skin; yellow dress fox fur.

5. Undress fur coat long with short sleeve [L. short right sleeve].

6. Had to have night gown half again as long as his body.

7. At home thick fox and badger fur.

8. Discarding mourning put all the gadgets on his belt.

9. Lower garments, except aprons, cut in (to the waist).

10. Lamb skin and black cap not used on visits of condolence.

11. At beginning of the month would always go to court in court dress.

BOOK TEN

VII

1. When fasting insisted on bright linen clothes.
2. For fasting had to change his diet, sit in a different place.

VIII

1. Couldn't get rice too clean or mince too fine for him.
2. Would not eat mouldy rice or fish or meat that had gone off, nor would he eat anything that had changed colour, stank, was ill cooked or out of season.
3. Did not eat meat badly cut or with the wrong sauce.
4. When there was a lot of meat he would not take more than what properly went with the rice, only in matter of wine was no blue nose (set no limit) but didn't get fuddled.
5. Did not take wine or eat dried meat from the market.
6. Always had ginger at table.
7. Didn't eat a great deal [or a lot of different things at a time?].
8. Did not keep the meat from the ducal sacrifices over night; nor that of the domestic sacrifice more than three days. It is not eaten after three days.
9. Did not talk while eating nor in bed.
10. Although, but coarse rice or vegetable broth he would offer decorously a gourd (ladle-full) in sacrifice.

IX

1. Not sit on a mat askew.

X

1. With villagers drinking, when the old fellows with canes went out, he followed.
2. When the villagers drive out the devils in winter, he put on court robes and stood on his east steps.

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XI

1. On occasion of messengers from another state (or to it) he bowed twice and escorted the messenger out.
2. Chi K'ang made him a present of medicine, he bowed and accepted it, saying: I don't know how far it goes, I don't dare take it.

XII

1. The stable burned while he was away at court, he said: Any of the men hurt? not asking about the horses.

XIII

1. On the prince sending food, he would adjust his mat and taste it before anyone else; the prince sending raw food he would cook it and set it before the spirits inviting them; if the prince sent him a live animal he would put it to pasture.

2. In service of the prince at a feast, the prince sacrificed, first tasting.

Not clear, but L. evidently correct that Confucius acted as taster, either for prince, or for the spirits.

3. Being ill, the prince came to see him, he set his head to the east and had his court robes spread over him, his belt across them.

4. When summoned by sovran order, he did not wait for the team to be hitched, he went on foot.

XIV

1. Entering the great dynastic temple he asked about all details of the service.

XV

1. When a friend died with no one to return (the body to its home for burial) he said: I will see to the funeral.

2. If a friend sent a present, though it were a carriage and pair, he did not bow, but only for a present of sacrificial meat.

XVI

1. In bed did not lie in the pose of a corpse; at home no formal manners.

2. Seeing anyone in mourning, although a familiar, he would change (his expression); seeing anyone in ceremonial cap, or blind, although he himself were in slops, he would salute with ceremony.

3. To a person in mourning he would bow over the dash-board. He would bow over the dash-board to anyone carrying the census tablets.

4. He would rise and bow with different expression at a feast with a loaded table.

5. He would change expression at sudden thunder or a keen gust of wind.

XVII

1. To get into the carriage he would stand plumb and take hold of the cord.

2. In the carriage he did not twist his head around, gabble, or point.

XVIII

1. "Beauty: That which arises, hovers, then comes to nest."

2. He said: Mountain ridge, the hen pheasant, the ringed pheasant the season, how! It is the season! Tze-lu [??] showed respect [3709 a?], thrice smelled and rose. [? thrice inhaled the mountain air?]

Difficult as to the number of times the hen pheasant "hsiu" scented. Commentators in general give it up.

P. apparently tries to connect the verse with the yellow bird that knows where to rest. Great Learning III, 2.

BOOK ELEVEN

Hsien Tsin

The Earlier Approach

I

1. He said: Earlier approach to the rites and to the music was the countryman's, the latter the gentleman's; I come at 'em the earlier way.

II

1. He said: None of those who followed me to Ch'an and Ts'ai now come to my door.

2. Showing *virtu* in act: Yen Yuan, Min Tze-ch'ien, Zan Po-niu, Chung-King; valued for their conversation: Tsai Wo, Tze-Kung; for administrative services: Zan Yu, Chi Lu; for their literary studies: Tze-yu, Tze-hsia.

III

1. He said: Hui's no help, he's pleased with everything I say.

IV

1. He said: Min Tze-ch'ien most certainly filial, no one disagrees with what his father, mother and all his brothers say (differs from what they say of him).

V

1. Nan Yung thrice came back to (quoting) "The White Sceptre"; Kung-tze gave him his elder brother's daughter to wife.

VI

1. Chi K'ang asked which of the disciples loved study. Kung-tze answered: There was Yen Hui who loved study, unfortunately he died young, and the model's lost.

VII

1. Yen Yuan died and (his father) Yen Lu wanted Confucius to sell his carriage to pay for the coffin.

2. Confucius said: Talents or no talents every man calls his son, son. Li died and had a coffin but no outer shell. I did not go on foot to get him an outer shell; having ranked just below the Great Officers, it was not fitting to go on foot.

VIII

1. Yen Yuan died, Confucius said: Heaven destroys me, destroys me.

IX

1. Yen Yuan died, and He mourned greatly; disciples said: This is excessive.

2. He said: Excessive?

3. If I do not greatly lament him, whom should I?

X

1. Yen Yuan died, the disciples wanted a big funeral. Confucius said: You may not.

2. The disciples gave a great funeral.

3. Confucius said: Hui treated me as a father. I have not managed to treat him as a son, not my fault but yours.

XI

1. Chi Lu asked about the service for ghosts and spirits. Confucius said: You cannot be useful to the living, how can you be useful to (serve) ghosts?

"Venture to ask about death."

Said: Not understanding life, how can you understand death? [*Or "the living, how understand the dead?"*]

XII

1. Min-tze was waiting on him looking respectful, Tze-Lu looking active, Zan Yu and Tze-Kung frank and easy. He was pleased.

2. (Said): The Sprout, there, (Yu) won't die a natural death.

XIII

1. Lu folk in the matter of the new long Treasury building:

2. Min Tze-ch'ien said: What about repairing the old one? Why change and build?

3. He said: Great man for not talking, when he does it's mid target. [*Chung, the middle, what it's all about.*]

XIV

1. He said: What's Yu's lute doing at my door?

[*Commentator's guess that "Sprout's" music was too warlike. Might distinguish "campaign" lute from scholar's lute? Must-lute and Now-lute.*]

2. The disciples did not revere Tzu-lu (Yu). He said: The Sprout has come up the hall, but not entered the inner compartment.

XV

1. Tze-Kung asked: Who's the better man, Shih or Shang? He said: Shih goes past the mark, Shang don't get there.

(Tze-Kung) said: "So Shih's the better?"

He said: It's as bad to overdo as not to get there.

XVI

1. The Chi chief was richer than the Duke of Chau, yet Ch'iu went on raking in taxes and piling up wealth for him.

2. Confucius said: No disciple of mine. The kids can beat drums and go after him (for all I care).

[*"Taxes" is from Legge, Mathews follows it, but with no other illustration to back it up. (Lien [M. 3999] is not among the different sorts of legalised tax mentioned by Mencius III. 1, iii. 6. Han⁴ (2052) must be a misprint in some editions.) Could be: went on raking it in, piling it up, supplementing his profits, his increase.*]

XVII

1. Ch'ai is simple.
2. Shan is coarse.
3. Shih, deflected.
4. Yu ("the Sprout") is unkempt.

[*All these adjectives unsatisfactory. Probably defined by the quality of the men described when they were used. It is assumed by (L. etc.) that they are pejorative. I cannot feel that the assumption is proved.*]

XVIII

1. He said: Hui's not far from it, frequently hard up. [K'ung can mean also: blank.]
2. Ts'ze does not receive (accept) destiny (? take orders) [L.: accept the decrees of Heaven], his riches fatten, his calculations are often correct.

XIX

1. Tze-Chang asked: How does a "shan⁴" man [dictionary: good man] act? He said: He does not trample footsteps [note 502.7 combine, as "feelings"], he does not enter the (inner) apartment.

[*This verse can only be taken as a definition of the word shan,⁴ which pictographically*

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suggests symmetry, over a mouth. Goodness of the solar Ram, or what will you? L. takes it "inner chamber of the sage."]

XX

1. He said: Firm orderly discourse, we accept a fellow, but is he the real thing, or is it just gravity?*

XXI

1. Tze-Lu asked if he should act [L. immediately] on what he heard.

He said: Your father and elder brother are alive, why should you act on what you hear?

Zan Yu asked if he should act on what he heard. He said: When you hear it, do it.

Kung-hsi Hwa said: (Tze-Lu) Yu asked if he should act when he heard a thing, and you said: Your father and brother are alive. Ch'iu asked if he should act on what he heard, you said: Go to it. I am perplexed and venture . . . Confucius said: Ch'iu is slow, therefore I prodded him; "the Sprout" too active, so I tried to slow him down.

XXII

1. He was in dread in Kwang, Yen Yuan came after him. He said: I thought you were dead.

(Yen) said: You are alive, how should I venture to die?

XXIII

1. Chi Tze-zan asked whether Chung Yu and Zan Ch'iu could be called great ministers.

*Sterne: a mysterious carriage of the body, to conceal the defects of the mind. *Chuang*¹, sedateness, dressed-up-ness.

BOOK ELEVEN

2. He said: I thought you would ask about someone out of the ordinary, and you ask about Yu and Ch'iu.
3. You call a man a great minister when he serves his prince honestly, and retires when he cannot.
4. You can call Yu and Ch'iu "ministers" and that's all.

[Or perhaps better "tool-ministers," 1556.b.]
Pauthier with neat irony "considérés comme ayant augmenté le nombres des ministres."

5. (Tze-zan) said: Aye, they'll always follow along.
6. He said: They would not follow along to parricide or regicide.

XXIV

1. Tze-Lu got Tze-Kao made governor of Pi.
2. He said: You are injuring somebody's son.
3. Tze-Lu said: There are men of the people, there are land altars and altars of the grain spirits, why do we need to read books and go on with study?
4. He said: That's why I hate big smart talk [fluency, L. glib-tongued people].

XXV

1. Tze-Lu, Tsang Hsi, Zan Yu, and Kung-hsi Hwa were sitting with him.
2. He said: I am a day older than you, but pay no attention to that.
3. You sit round saying: We are unknown, if somebody should recognise you, what would you do [L. like to do]?
4. Tze-Lu replied straight off the bat: "Thousand chariots' state. Shut in between large states, and armies of invasion, grain and provision famine, I could give the people courage if I had three years' run, and teach 'em the rules, put 'em on the square." The big man smiled (or grinned).

5. "Ch'iu, how about you?"

Replied: "Give me the job of a sixty, seventy or fifty li square district. I could give 'em abundant crops in three years. It would need a superior man to teach 'em the rites and music." [*"Abundant crops"*—probably more literal: there would be enough (for the) people.]

6. "What about you, Ch'ih?"

Replied: I don't say I could do that sort of thing, should like to study, serve in the ancestral temple, at audience of the princes, ceremonial chapter style [L. & M. dark square-made robe, black linen cap] to be lesser assistant.

7. "Chieh (clever-boy), what about you?" Struck his *se* (25-string lute) with curious jingling, laid down the lute and got up, answering: Differ from the three of 'em in what they grasp at.

Confucius said: What harm, let each say what he wants (*directio voluntatis*).

(Chieh) said: Toward the end of spring, in nice spring clothes, with five or six fellows who have been capped, and six or seven kids, go bathe in I river (Shantung) with the wind over the rain dance [*probably*, wind for the rain dance, *could be*: wind suitable for the rain dance] to chant (through the service) and go home.

The big man heaved a sigh of assent: I am with Chieh.
[*L. calls this young man Tien.*]

8. The three went out, Tsang Hsi delaying, and said: What about these three men's words? Confucius said: Each one expressed his preference, that's all.

9. (Hsi) said: Boss, why did you grin at "The Sprout"?

10. He said: A state is managed with ceremony, his words were not polite, so I grinned.

11. "But Ch'iu didn't ask for a state."

"Calmly, did you ever see a district, fifty, sixty or seventy li square that wasn't a state?"

BOOK ELEVEN

12. "Only Ch'ih, was he asking for a state?"
"Together in ancestral temple, who save nobles would be there; if Ch'ih were a lesser acolyte, who'd be the big ones?"

BOOK TWELVE

I

1. Yen Yuan asked about full manhood. He said: Support oneself and return to the rites, that makes a man.

[The "support oneself" is fairly literal. It cannot be limited to superficial idea of making a living, but certainly need not be taken ascetically. "Determine the character" might render one side of the phrase.]

If a man can be adequate to himself for one day and return to the rites, the empire would come home to its manhood. This business of manhood sprouts from oneself, how can it sprout from others?

2. Yen Yuan said: Wish I had the eye to see it, may I ask?

If something is contrary to the rites, don't look at it; don't listen to it, don't discuss it, if it is contrary to the rites don't spend energy on it. Yen Yuan said: I am not clever but I would like to act on that advice.

II

1. Chung-kung asked about full manhood. He said: Out of doors look on men as if you were receiving great guests; put men to work as if you were performing the Great Sacrifice, what you don't want (done to you) don't do to another, settle in a district without fault-finding, take root in the home without fault-finding.

Chung-kung said: I'm not clever, but I'd like to put those words into practice.

1. Sze-ma Niu asked about manhood. He said: The full man's words have an edge of definition. [*L. merely: slow of speech.*]

2. (Niu) said: [*as L.*] Cautious and slow of speech, is that a definition of manhood? He said: Difficult business to reach one's verbal manifest in one's actions unless the words are defined [*L. : unless the speech be slow*].

BOOK TWELVE

[*The right-hand component of this jen⁴ is clearly shaped as jen (4) 3110; not as in M.'s 3117, but not in all printed editions.*]

IV

1. Sze-ma Niu asked about (the term) gentleman. He said: The man of breed has neither melancholy nor fears.
2. (Niu) said: Being without retrospective melancholy or fear, is that being the gentleman? [*Or: How does that constitute the chun tzu?*]
3. He said: On introspection nothing wrong (diseased), how would he have regrets or fears?

V

1. Sze-ma Niu said in worry (or regret): Everyone has brothers except me. I haven't (or have lost 'em).
2. Tze-Hsia said: "I've heard said:
3. "Death and life have their sealed orders, riches and honours are from heaven."
4. The man with the voices of his forebears within him is reverent; he gives men respect, and holds to the right usage, all men within the four seas are elder and younger brothers. How can the proper man be distressed for lack of brothers?

VI

1. Tze-chang asked about light. He said: He whom slow soaking slander, and
tiger-stomach receive inform
[*L. "statements that startle"*]
have no effect on (are no
go with) can be called enlightened [*bis* can be called
perspicuous, far-seeing].

CONFUCIAN ANALECTS

VII

1. Tze-Kung asked about government. He said: Enough food, enough weapons, and that the people stand by their word [L. have confidence in their ruler].

2. Tze-Kung said: If you can't manage this, which do you omit first? He said: The armaments.

3. Tze-Kung: If you can't manage the other two, which do you omit first? He said: The food. All must die, but if the people be without faith (fail of their word) nothing stands.

VIII

1. Chi Tze-ch'ang said: A proper man needs the solid qualities, that's enough, what's the use of higher culture?

2. Tze-kung said: Pity the great philosopher's words, he is a superior man (but) four horses cannot overtake the tongue.

3. The finish is as the substance, the solid, the substance like the polish it takes; tiger-skin, leopard-skin are like dog-skin and goat-skin if you take the hair off.

IX

1. The Duke Ai said to Yu Zo: Bad year, scant harvest, what's to be done?

2. Yu Zo: Why not tithe?

3. "Two tenths not enough, how would I manage with one?"

4. Answered: If the hundred clans have enough, who won't give enough to the prince, if the hundred clans are in want who will give enough to the prince?

[The great discussion of the tenth tithe vs/fixed charge, is given in Mencius III.1, iii, 6.]

BOOK TWELVE

X

1. Tze-chang asked about raising the level of conscience and detecting illusions (delusions). He said: The first thing is: get to the centre (what it is all "about"), stand by your word, respect the meum and tuum, that will elevate your virtue (level of conscious acts).

2. Love a man, you wish he may live; hate and you wish him to die; then you wish him to live, and turn round and want him to die, that is a muddle.

3. "Really it is not on account of the wealth, and yet you note a difference." [*This refers to Odes II, IV, 4, 3, the brother of the first wife, taking leave of brother-in-law remarried to a rich woman.*]

XI

1. Duke Ching of Ch'i asked Kung-tze about government.

2. Kung-tze replied: Prince to be prince; minister, minister; father, father; son, son.

3. The Duke said: Good. I stand by that, if the prince be not prince; minister not minister; father not father; son not son, although there is grain can I manage to eat it all?

[*L. "Although I have my revenue, can I enjoy it?" Possibly: "Although there is grain will I have time to eat it?" M. gives no example of chu (1) interrogative.*]

XII

1. He said: Settle disputes with half a word, "the Sprout" could do that.

2. Tze-lu (the Sprout) never slept on a promise.

XIII

1. He said: In hearing litigations I am like another, the thing is to have no litigation, *n'est-ce pas?*

CONFUCIAN ANALECTS

XIV

1. Tze-chang asked about government. He said: Not to lie down on it; to act from the middle of the heart.

XV

1. He said: Extensive study for accomplishments; restraint by the rites; by short-cuts across fields you lose the great road.

XVI

1. He said: The proper man brings men's excellence to focus, he does not focus their evil qualities; the mean man does the reverse.

XVII

1. Chi K'ang asked Confucius about government. Kung-tze replied: Government consists in correcting; if you lead by being correct, who will dare be incorrect?

XVIII

1. Chi K'ang worried about thieves, questioned Confucius. Kung-tze answered: If you weren't covetous, they wouldn't steal even if you paid 'em.

XIX

1. Chi K'ang asked Confucius about government: "What about killing the wayward for the benefit of the well-behaved?"

Kung-tze answered: Why kill to govern? If you want the good, the people will be good; the proper man acting according to his conscience is wind, the lesser folk acting on conscience, grass; grass with wind above it must bend.

XX

1. Tze-chang asked what an officer should be like to go far.
2. He said: What do you call going far?
3. Tze-chang said: To be heard of throughout the state, to be heard of in his clan.
4. He said: That's notoriety not distinction (or perspicacity, making a wide noise not getting very far).
5. The far-effective man is solid, upright, loves justice; examines people's words, looks into their faces, thinks how, in what way, he is inferior to them, roots in the state and goes far; roots in his family and effects things at a distance.
6. The notorious bloke puts up a show of manhood, and acts counter to it, perfectly confident; is heard about to the end of the state, makes a noise throughout all his clan.

XXI

1. Fan Ch'ih walking with him below the rain altars (or to celebration of the rain sacrifice pantomime) said: Venture to ask how to lift one's conscience in action; to correct the hidden tare, and separate one's errors?
 2. He said: An excellent question!
 3. Put first the action, second the success. Won't that raise the level of your conscious acts? Work on one's own faults, not on someone else's hatefulness, won't that comb out the hidden weeds?
- For one morning's temper to jeopard one's life and even that of one's relatives, isn't that hallucination?

XXII

1. Fan Ch'ih asked about humaneness. He said: Love men. Asked about knowledge. He said: To know men.
2. Fan Ch'ih didn't get as far (see through to the end of that answer).

CONFUCIAN ANALECTS

3. He said: Promote the straight, and grind the crooked, that way you can straighten 'em.

4. Fan Ch'ih retired, and seeing Tze-Hsia said: Just saw the big man and asked him about knowledge. He said: Promote the straight and grind the crooked, that way you can straighten the crooks, how did he mean it?

5. Tze-Hsia said: That's a rich and ample saying.

6. Shun had the Empire, picked out Kao-Yao from the multitude, promoted him, and wrong 'uns departed. T'ang had the Empire, he picked out I Yin from all the hordes, promoted him, and the wrong 'uns departed.

XXIII

1. Tze-Kung asked about friendship. He said: Speak out from the centre of your mind, maintain the true process, if he can't hitch to it, don't disgrace yourself.

XXIV

1. Tsang-tze said: The proper man makes friends on the basis of culture, and by his friends develops his manhood (or develops his manhood through this fluid exchange).

BOOK THIRTEEN

Tze-Lu, the Sprout

I

1. Tze-Lu asked about government. He said: Go ahead, and work at it.
2. Asked further. Said: Don't lie down on it.

II

1. Chung-kung being minister of the Chi Head asked about government. He said: First get your assistants, overlook small faults and promote men of solid talent.
2. Said: How shall I know men of solid talent?
Said: Promote those you do know, will everybody then neglect those whom you don't?

III

1. Tze-Lu said: The Lord of Wei is waiting for you to form a government, what are you going to do first?
2. He said: Settle the names (determine a precise terminology).
3. Tze-Lu said: How's this, you're divagating, why fix 'em?
4. He said: You bumpkin! Sprout! When a proper man don't know a thing, he shows some reserve.
5. If words (terminology) are not (is not) precise, they cannot be followed out, or completed in action according to specifications.
6. When the services (actions) are not brought to true focus, the ceremonies and music will not prosper; where rites and music do not flourish punishments will be misapplied, not make bullseye, and the people won't know how to move hand or foot (what to lay hand on, or stand on).
7. Therefore the proper man must have terms that can be spoken, and when uttered be carried into effect;

the proper man's words must cohere to things, correspond to them (exactly) and no more fuss about it.

IV

1. Fan Ch'ih asked to be taught agriculture. He said: I am not as good as an old peasant. Asked to study gardening. He said: I am not as good as an old gardener.

2. Fan Ch'ih went out. He said: What a nit-wit, that Fan.

3. If the men above love the rites no one of the people will dare be irreverent. If the men above love justice, none of the people will fail to conform, if the men above love veracity, none of the people will want to use mendacity, when the Great one is like this, the people of the Four Squares will come to him with their children on their backs, what does he need to know about farming?

V

1. Reciting the three hundred odes, given a government mission and not understanding it, sent to the Four Coigns and not being able to give the answers, even with a lot of talk won't be able to carry it through. [L.: Notwithstanding extent of his learning, what practical use is it?]

VI

1. He said: When a prince's character is properly formed, he governs without giving orders (without orders, things go on). If his character is twisty he can give orders, but they won't be carried out.

VII

1. He said: The governments (forms of government) of Lu and Wei: elder and younger brothers.

VIII

1. He described Ching, a younger member of the Ducal family in Wei, by saying: He knew how to live (run a house). When he began to own something he said: what a lot. When he had a bit more, he said: this is enough. When rich, he said: how magnificent.

IX

1. When he went to Wei, Zan Yu drove.
2. He said: What's the population?
3. Zan Yu said: Well populated, what next? Said: Enrich them.
4. Said: They are rich, what next? Said: Educate.

X

1. He said: If anybody had used me for twelve months I'd have been able to do something, and in three years to have done something perfect.

XI

1. He said: Honest men govern a country a hundred years, they could vanquish the malevolent and get rid of the death penalty. I mean these precise words.

[Possibly the first time anyone had thought of this.]

XII

1. He said: With a real king, it would need a generation to produce the consequent humanisation.

XIII

1. He said: If a man correct himself what difficulty will he have in consequent government, if he cannot correct himself, what's he doing in (or with) government, anyhow? [P. *comment pourrait-il rectifier la conduite des autres?*]

XIV

1. To Zan-tze, coming from court, he said: Why so late?

Answered: There was official business. He said: May have been business *affaires du prince*, but if it were government business, even though I'm not in office, been very hard for me not to hear of it.

XV

1. Duke Ting asked if there were one sentence that could bring prosperity to a state. Kung-tze answered: One sentence could hardly put all that in motion.

[cf/Great Learning, Mature Study IX.3, *semina motuum.*]

2. There is a saying: it is difficult to be a prince, not easy to be a minister.

3. Knowing it is difficult to be prince, this one sentence might nearly bring prosperity to a state.

4. Said: Is there one sentence than can ruin a state? Kung-tze answered: Hardly, but there's a saying: no pleasure in being prince save that no one can go counter to what I say.

5. If good and unopposed that's all right? But if evil and no one oppose, that's almost enough to ruin a state? *N'est-ce pas?*

XVI

1. The Duke of Sheh asked about government.

2. He said: Those near, happy; those afar, attracted and come.

XVII

1. Tze-Hsia, being governor of Chu-fu, asked about government. He said: Not want things rushed, and not on the look-out for small profits; if you want things rushed they won't go through to the end;* looking for small profits, the big jobs won't be done right.

XVIII

1. The Duke of Sheh said to Kung-tze: There are honest characters in my village, if a man steals a sheep his son will bear witness to it.

2. Kung-tze said: There are honest men in my village with this difference; a father will conceal his son's doing, and a son his father's. There's honesty (straight seeing) in that, too.

XIX

1. Fan Ch'ih asked about full manhood. He said: When living in comfort to be modest, when taking hold of affairs to observe honest procedure.

[If one is to distinguish the kung¹ from the ching⁴ I think we must take it as between stasis and kinesis, the ching containing the radical for beat, and going back, I take it, to beating on the earth to propitiate the grain spirits (grass on top left, and various meanings of the chü (1541, a, b)—both terms given in dictionary as reverent.]

With sincerity in what you give men, even among the wild tribes (bowmen, and with dogs at camp-fires) east and north, these qualities cannot be shed (cannot be wasted, *leaf fallen, from tree rad/*).

XX

1. Tze-kung asked for the definition of an officer. He said: He has a sense of shame, if you send him to the last corner of the realm, he will carry out the prince's decrees and not disgrace himself.

2. Said: What's the next thing to that? [*Or as L.: What category next?*] Said: His own temple group weigh him and find him filial, folk in his own village knowing his weight find him brotherly.

*P. *Alors vous ne les comprendrez bien.*

3. Said: May I ask what next? Said: When he speaks he must stick to his word; acts must be consequent; water-on-stone, water-on-stone (persistent) little men, mebbe they constitute the next lot.

4. Said: What about the lot now in government? He said: Pint-pots and bamboo baskets (or buckets, utensils), count 'em as that, it'll do. [*E poi basta.*] (*Aliter: They can use an abacus, calculate their own advantage, or simply "all told."*)

XXI

1. He said: Not being able give to (be with) men who act on "what it is all about," I must (teach) the pushing and the cautious; the forward will go ahead and take hold; the cautious will stick to not doing what's not to be done. [*P. s'abstiennent au moins de pratiquer ce qui dépasse leur raison.*]

XXII

1. He said: The people of the South have a saying: an unconstant (inconsistent, inconsequent) man can't rise to be a wizard or doctor (better: can neither invoke nor cure), that's a good one.

2. Inconsistent (incoherent) in carrying his inwit into act, likely to meet disgrace.

3. He said: Not observing the signs, and that's all.

[*? a simple inattention enough to bring his downfall, or: he does not observe the signs, and that's all there is to be said about it; for the doctor it would be symptoms, fails to diagnose, thus defining the word heng², consequent; pu heng, not consequent. One must insist on the nature of many verses as being set down in order to define particular words, as did Lorenzo Valla in his *Elegantiae*. Also Kung's laconism, highly pleasing to some readers.*]

BOOK THIRTEEN

XXIII

1. He said: The proper man is pleasant spoken but not just like everyone else. The small man is identical but not agreeable.

XXIV

1. Tze-kung said: What about a fellow that everyone in the village likes? He said: Won't do.

"What about a fellow everyone in his village hates?" He said: Won't do. Not up to the man whom the decent people in the village like and the wrong 'uns hate.

XXV

1. He said: The superior man is easy to serve and hard to please. Try to please him with something crooked and he won't be pleased. He employs men in accordance with their capacity. The mean man is easy to please and hard to work for. You can please him by doing wrong. He wants to get everything out of the same man.

XXVI

1. He said: The proper man is liberal and not high-horse [The t'ai⁴. 6023 liberal, hand grip over water rad/can also mean exalted, with the cross-light, lofty, high-minded and not proud] (honoured and not proud). The mean man is proud and not high-minded (honoured, honourable).

XXVII

1. He said: The firm-edge, the persistent, the tree-like, those who hold in their speech, come near to full manhood.

[Not, reticent. And to combat anyone who thinks Karlgren a mere academic, cf/his note

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on "the impure light of fire that shines outward, the pure light of water that shines inward."]]

XXVIII

1. Tze-lu said : What's the real definition of a scholar? He said : Urgent, quiet; [*M. gives the three terms: earnest, pressing, pleased*] standing by or looking at his own thought, his own mind-field or heart-field, easy to get on with (i²) cheerful. [*I shd/ be inclined to add "spontaneous" to possible meanings of this i².*] He can be called a scholar (-officer), earnest with his friends, and stimulating; cheerful and spontaneous with his elder and younger brothers.

XXIX

1. If a good man teach the people for seven years, they can go to war.

XXX

1. He said : To send an untrained people to war is to throw them away.

BOOK FOURTEEN

Hsien Wan

Hsien asked

I

1. Hsien asked what is shameful? He said: When the country has a good government to be thinking only of salary; when the country has bad government, to be thinking only of salary: that is shameful.

II

1. "When the leech to get on, to make a show, when resentments and greeds aren't given way to; that makes manhood?"

2. He said: That constitutes doing what's difficult. As to its being full manhood (*humanitas*), I don't know.

III

1. He said: Loving comfort, cuddling domesticity, is not enough to make a scholar (scholar-officer, *shih*).

1. He said: When the country is decently governed: daring words; daring acts. When the country is not decently governed, daring acts and conventional speech. [Sun in first tone, a grandson; in 4th: Prudent, docile, reserved.]

V

1. He said: He who has the *virtu* to act on his inwit must have words, but he who has words needn't necessarily act according to conscience. He who is manly must have courage, audacity, but he who is audacious needn't necessarily have full *humanitas*, manhood.

VI

1. Nan-kung Kuo said to Kung-tze: Yi was a good archer, Ao could drag a boat along on land, neither died a natural death. Yu and Chi did their own farm-work and rose to be emperors. The big man didn't reply. Nan-kung Kuo went out. He said: A proper man, that! what a man ought to be like. Respects conscientious action as a man should.

VII

1. He said: Superior men aren't always complete; no mean man has manhood.

[*The language is very close; one might say, a man can have the voice of his ancestry within him, without attaining complete humanitas. No mean man has humanitas.*]

VIII

1. He said: Love exists, can it be other than exigent? Where there is sincerity (mid-mind, mid-heart) can it refrain from teaching?

[*"word-each." 2338. hui⁴. Again it is instruction by sorting out terms. Can you get the centre of the mind, without terminology?*]

IX

1. He said: Drawing up the decrees (government orders) P'i Shan invented the straw (i.e., made the rough drafts), Shih-shu inched the words* and discussed them with the Chef du Protocole (the *Hsing jen*, official in charge of travelling envoys), Tze-Yu combed 'em out and polished 'em, and Tze-Chan of Tung Li added the beauties.

*P. (?) *les examinait attentivement et y plaçait les dits des anciens.*

X

1. Someone asked about (this) Tze-Chan. He said: A kind man.

2. Asked about Tze-Hsi. He said: That bloke! That one!

[If you accept Legge's interpretation, but the pi tsai might be perhaps taken as: "just another, uomo qualunque." There just isn't enough in the text to indicate tone of voice: query, alas? or what will you!]

3. Asked about Kwan Chung. He said: *Jen yeh**, man who snatched from Po chief, P'ien, a city of three hundred (L. families), (L. the latter) ate coarse rice till his teeth were gone (L. and current, till death) without a grumbling word. *[L.'s note, that the dispossessed respected Kwan to this extent.]*

XI

1. He said: To be poor without grumbling or resentments is difficult; easy to be rich and not haughty.

XII

1. He said: Mang Kung-ch'o for being an elder (senex, senator) of the Chao or Wei, has it in abundance (easily more than fill the pattern requirements), couldn't make it as Great Officer of Tang or Hsieh.

XIII

1. Tze-Lu asked about the perfect man (the man of perfect focus).

*Possibly wider reading wd/ enlighten as to bearing of Chinese equivalents of, Oh, ugh, and ah! and any flavour that might have been kept in a strictly oral tradition as to tone of voice used. Here it seems to be approbative, and the *tsai* seems pejorative in verse 2.

He said: As if he had Tsang Wu-chung's knowledge, Kung-ch'o's freedom from greed, Chwang of Pien's bravery, Zan Ch'iu's versatile talents, culture enough for the rites and music, he'd have the wherewithal for human perfection.

2. Said: At present why need we such perfect humanity; to see chance of profit and consider equity, to see danger and be ready to accept one's fate, not to forget the level words of a compact made long ago, that also would make a focus'd man (a man brought to the point, perfect).

XIV

1. Asking about Kung shu Wan, he said to Kung-ming Chia: Do you stick by the statement that your big man doesn't talk, doesn't smile, doesn't accept anything?

2. Kung-ming Chia replied: That's from rumours (reports) overrunning the limit. My big man talks when it's the time, whereby he does not bore with his talking; smiles when pleased, thereby not boring with grins; when it is just to take, he accepts, thus he don't wear people out with taking. He said: Yes, does he really do that?

XV

1. He said: Tsang Wu-chung flowing through Fang, asked Lu to appoint a successor; although you say this is not bringing pressure to bear on a prince, I won't stand by that definition.

XVI

1. He said: Duke Wan of Tsin was wily and not correct, [chüeh²⁻⁵; wily from words and an owl, clouds of three colours, hypocrite. P. admirably: un fourbe sans droiture.]

Duke Hwan of Ch'i was correct and not wily.

BOOK FOURTEEN

XVII

1. Tze-Lu said: Duke Hwan executed the Ducal-son (his brother) Chiu; Shao Hu died [L. with his boss], Kwan Chung did not die, say, is that inhumane (unmanly)?

2. He said: Duke Hwan gathered the princes, not with weapons and war cars: Kwan Chung's energy (strength) that was; is that manly? It is manly.

XVIII

1. Tze-Kung [*not to be confused with Kung (fu tze)*] said: I'd give it that Kwan Chung was lacking in humanity, Duke Hwan had his brother Chiu bumped off, and (Kwan Chung) couldn't die, but came back and worked with Hwan as (Prime Minister).

2. He said: Kwan Chung reciprocal'd, aided Duke Hwan as prime minister, overruling the princes; unified and rectified the empire, and people till today receive the benefits. But for Kwan Chung we'd be wearing our hair loose and buttoning our coats to the left.

3. You want him to behave like a common man or woman, who could end in a creek or ditch without anyone's being the wiser?

XIX

1. Kung-shu Wan's minister, the Great Officer Hsien, rose shoulder to shoulder with Wan in this Duke's (court).

2. Confucius hearing this said: Wan's the name for him [*Wan*, accomplished, having real culture] on that count.

XX

1. He was speaking of the evil government of the Duke Ling of Wei (Nan-tze's husband). K'ang-tze said: A man like that, how come he don't lose (his state)?

2. Kung-tze said: The second brother Yu looks after guests and strangers; the ecclesiastic T'o looks after the dynastic temple; Wang-sun Chia looks after the army corps and regiments, men like that, how lose his (state)?

XXI

1. He said: If a man don't say what he means, it's difficult to shape business to it, action to it. [*L. and M. take the put se as meaning immodest. Pictogrammic interpretation at least as interesting.*]

XXII

1. Chan Ch'ang murdered the Duke of Ch'i.

2. Confucius took a bath, went to court, and made formal announcement to the Duke Ai, in these words: Chan Ch'ang has murdered his prince; this invites punishment.

3. The Duke said: Inform the Three Great.

4. Kung-tze said: Coming (in rank) just after the Great Officers, I did not venture to leave my prince un-informed. (My prince) says inform the Three Great.

5. He announced it to the Three, (who pled) *non possumus*.

Kung-tze said: Coming just after the Great Officers, I did not dare omit the announcement.

XXIII

1. Tze-lu asked about serving a prince. He said: Don't cheat him, stand up to him [*L. withstand him to his face*]. \

XXIV

1. He said: A proper man progresses upward (far), a mean man progresses downward (far).

BOOK FOURTEEN

[*Might almost say*: goes far up, far down. All the way through, penetrates upward or downward. *Covers the meaning*: his mental penetration goes upward, or downward.]

XXV

1. He said: In the old days men studied to make themselves, now they study to impress others.

XXVI

1. Chu Po-yu sent a man to Confucius.

2. Kung-tze sat with him and questioned him: What's your boss doing?

Replied: "My big man wants to diminish the number of his errors, and cannot." The messenger went out. Kung-tze said: Some messenger, isn't he?

XXVII

1. He said: Not in a particular government office, don't plan to run it.

XXVIII

1. Tsang-tze (his son-in-law) said: A proper man's thoughts do not go outside (the sphere of) his office. [*Yi King diagram 52, eight characters, here seven, omitting one.*]

XXIX

1. He said: A proper man is ashamed of words [L. modest in speech], and goes beyond (them) in action. [*Also*: ashamed of words that exceed his action.]

XXX

1. He said: A proper man's mode of life is three-
ply. I can't make it: manhood without regrets; know-
ing, he is without suspicion; courageous and therefore
without anxiety.

2. Tze-Kung said: Boss, that's the way you go on
yourself.

XXXI

1. Tze-Kung square-measured men (one by another).
Confucius said: Tze, you must have heavy talents, *n'est-
ce pas?* Anyhow, I haven't got the spare time.

XXXII

1. He said: Not worried that others don't know me,
worried by my incapacities.

XXXIII

1. He said: Not anticipating deceit or calculating on
infidelity [L. anticipate attempts to deceive him, nor think
beforehand of not being believed. *Might even be:* don't
oppose deceit (to deceit) or calculate on a man's lies, or
lying], but to be quick to spot a hoax when it happens,
man who can do this must have solid sense?

XXXIV

1. In course of conversation (old) Wei-shang Mau,
said to him: Hummock, my boy, how do you manage to
roost when there's a roost going, do you manage it by
an oily tongue?

2. He said: I don't dare oil the tongue, but I hate
stick-in-a-rut-ness (hate being boxed in with frowst).

XXXV

1. He said: A horse is grade A not because of strength but from a balance of qualities (proportionate ensemble).

[*This is another definition, directing thought to the composition of the ideogram itself. A "separate differences horse," extraordinary, yes, defined by the ch'eng, with sense of weighing of the grain, good grain, agreeable, etc. (383) vid. also alternations (3067).]*

XXXVI

1. Someone said what about returning straight goodness for injury [L. kindness for injury]?

2. He said: What do you do to repay someone who acts straight with you?

3. See straight when someone injures you, and return good deeds by good deeds.

[*L. has the old: justice for injury, kindness for kindness. This does not exhaust the contents of the ideograms. Yüan (4th): murmur, harbour resentment. Allay resentment by straightness, watch a man who harbours resentment against you. Give frank act for frank act. Understanding of Confucius has been retarded by wanting to fit his thought into gross occidental clichés.]*

XXXVII

1. He said: The extent to which no one understands me!

2. Tze-kung said: How do you make out no one understands you (knows you)?

He said: I do not harbour resentment against heaven, I study what is below and my thought goes on, penetrates upward. Is it heaven that knows me? [*Not id. but cf/ Aristotle: generals FROM particulars.*]

XXXVIII

1. Kung-po Liao slandered [*currently "smeared"*] Tze-Lu to Chi-sun [*cd. be: definitely brought formal charge against him, or: laid an information, pejorative, or definitely false*]. Tze-fu Ching-po told of it, saying: The big man is certainly having his intentions misled (direction of his will deflected) by Kung-po Liao, I have strength enough to have him executed in the market place or in court. [*i.e., as common criminal or great officer*].

2. He said: If my mode of living is to make headway, or if my process is to go to waste, it is destined [*seal and mouth of heaven*]; what can Kung-po Liao do about that decree?

XXXIX

1. He said: Some with solid talents get away from their generation.

2. Those nearest (that solidity) retire from a particular locality.

3. The next grade get away from dazzle (display).

4. Those next get away from words [the dominion of catch phrases. *Cd/ even be: stop talking*].

[5172, in various connotations. (i): look down upon. *rad/ 160. "bitter." A cross under rad/ 117. looks not unlike a graph of a spinning-whorl.*]

XL

1. He said: Seven men started this [L. have done this].

XLI

1. Tze-Lu was passing the night at Stone Gate, the gate guard said: Where from?

Tze-Lu said: The Kung clan.

Said: He's the man who knows there's nothing to be done, yet sticks with it (keeps on trying).

XLII

1. He was drumming on the musical stone in Wei, a man with a straw hamper on his back passed the door of the Kung family house, and said: What a mind he's got beating that stone, *n'est-ce pas?*

2. That was that, then he said: How vulgar! Persistent, water on stone, water on stone. When one is not recognised that's the end of it, end it. "Over deep with your clothes on, pick 'em up when the water is shallow." (Odes I. iii. 9.)

3. He said: Certainly, no difficulty about that.

[The text does not give one sufficient to insist on the bearing of the kuo, 3732, fruit.]

XLIII

1. In the History, Tze-chang said: What's the meaning of the statement: Kao-tsung observing the imperial mourning did not speak for three years?

2. He said: Why drag in Kao-tsung, in the old days everyone did. When the sovereign died, the hundred officers carried on, getting instructions from the prime minister for three years.

XLIV

1. He said: When men high up love the rites the people are easily governed.

XLV

1. Tze-Lu asked about "right 'uns." He said: (The proper man) disciplines himself with reverence for the forces of vegetation.

Said: Is that all there is to it?

Said: Disciplines himself and quiets others (rests them, considers their quiet).

Said: Disciplines himself and brings tranquillity to the hundred clans. Discipline self and quiet the hundred

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clans, Yao and Shun were almost in agony over that (almost painfully anxious to do that).

XLVI

1. Yuan Zang remained squatting on his heels as Kung approached.

He said: Young and not deferentially (holding the line) fraternal, come to manhood and not transmitting, old and not dying, exactly a burglarious bum. Hit him over the shin with his cane.

XLVII

1. A young Ch'ueh villager ran errands for him, someone said: Up and coming?

2. He said: I see him sit in men's chairs, walk abreast of his elders, he's not trying to fill up, he's trying to finish in a hurry.

BOOK FIFTEEN

Wei Ling Kung

Duke Ling of Wei

I

1. Duke Ling of Wei asked Kung-tze about tactics. Kung-tze replied: I have heard a bit about sacrificial stands and dishes, I have not studied the matter of army arrangements. He left next morning.

2. In Chan, provisions cut off, those following him sickened so no one could get up.

3. Tze-Lu showing his irritation said: Does a gentleman have to put up with this sort of thing? He said: A gentleman gets obstinate when he has to; a small man dissolves (when he's up against it).

II

1. He said: Tz'u ("Grant"), you think I make a lot of studies and commit things to memory?

Replied: Aye, ain't it so?

Said: No, I one, through, string-together, sprout [*that is: unite, flow through, connect, put forth leaf*]. For me there is one thing that flows through, holds things together, germinates.

III

1. He said: Sprout, few know how to carry their inwit straight into acts.

IV

1. He said: Shun governed without working. How did he do it? He soberly corrected himself and sat looking to the south (the sovereign sat on a throne looking south), that's all.

V

1. Tze-chang asked about conduct.
2. He said: Speak from the plumb centre of your mind, and keep your word; bamboo-horse your acts [*that is, have this quality of surface hardness, and suppleness*] with reverence for the vegetative powers, even if you are among the wild men of the South and North (Man and Mo), that is the way to act. If you speak without this candour, and break your word; if you act without polish (honour) and reverence, how will it go even in your own bailiwick (department [*and*] neighbourhood)?

3. Standing (stablishing, building up a heap) let him form a triad looking at those two powers before him (*either facing him, or existing there before him*).

[*Note the three "armstrongs," bent arms with biceps, in upper part of the ts'an ideogram, and use of same in The Pivot XXII, last line.*]

In his carriage let him see them hitched to the yoke [*from rad 144, as traces or reins. Contrast: "like a carriage with no place to hitch the traces"*], then he can proceed.

4. Tze-chang wrote these (words) on his belt.

VI

1. He said: Straight, and how! the historian Yu. Country properly governed, he was like an arrow; country in chaos he was like an arrow.

2. Some gentleman, Chu Po-yu! Country decently governed, he is in office; when the government is rotten he rolls up and keeps the true process inside him.

VII

1. He said: When you should talk to a man, and don't, you lose the man; when it's no use talking to a man, and you talk to him, you waste words. An intelligent man wastes (loses) neither men nor words.

VIII

1. He said: An officer (scholar) ruling his mind, a humane man (man of full manhood) will not try to live by damaging his manhood; he will even die to perfect his humanitas.

[*There are probably earlier expressions of this concept; I have not yet found an earlier statement as to abolition of the death penalty. Vide supra XIII, xi.*]

IX

1. Tze-kung asked about this business of manhood. He said: The craftsman wanting to perfect his craft must first put an edge on his tools (take advantage of implements already there, the containers). Living in a country, take service with the big men who have solid merit, make friends with the humane scholar-officers.

X

1. Yen Yuan asked about governing.

2. He said: Go along with the seasons of Hsia [*the Hsia calendar, but probably including the dates for the markets, however computed*].

3. *L. and M. both say:* Use Yin state carriages. [*I think it may refer to the gauge, the wheel-spread, cf/ ref/ to uniform gauge of wheel-ruts.*]

4. Wear the Chou coronation cap [*mortar board with fringe. I suppose this is related to four-squareness, Urzahl*].

5. Music patterned to the Shao pantomimes.

6. Banish the ear-noise* of Chang, and clear out the flatterers. The tonalities of Chang are slushy, and double-talkers a danger (diddling, debauching).

XI

1. He said: Man who don't think of the far, will have trouble near.

XII

1. He said: Can't get beyond the fact; I have not seen anyone who loves acting from inwit as they love a beautiful person.

XIII

1. He said: Tsang Wan-chung like a man who has purloined his position, he knew the solid merit of Hui of Lin-hsia, and did not get him for colleague.

XIV

1. He said: Requiring the solid from oneself and the trifling from others, will keep one far from resentments.

XV

1. He said: When a man don't say, "What's it like, what's it like?" I don't (bother to) compare him to anything, and that's that (*aliter*: I don't know where he'll end up).

XVI

1. He said: Gabbling all day without getting to a discussion of equity (ethics, justice), in love with being clever in a small way; hard to do anything with 'em.

XVII

1. He said: The proper man gives substance (makes the substance of his acts equity) to his acts by equity.

[Cf/ *final words of the Ta S'eu*: The treasure of a state is its equity, *or, better, as all Confucian statements treat of process not stasis*: What profits a state is its honesty.]

*P. (excellently): *modulations*.

He proceeds according to the rites, puts them forth modestly, and makes them perfect by sticking to his word. That's the proper man (in whom's the voice of his forebears).

XVIII

1. He said: The proper man is irritated by his incapacities, not irritated by other people not recognising him.

XIX

1. He said: The gentleman is irritated if his generation die without weighing the worth of his name.

[This sentence illustrates the inadequacy of "gent" as in current parlance of the last century, to translate chun tzu. cf/ Dial essay 25 years ago. L. gives: name not mentioned after his death. v. weak for ch'eng 383. from grain rod/]

XX

1. The proper man seeks everything in himself, the small man tries to get everything from somebody else.

XXI

1. He said: The proper man is punctilious but not quarrelsome, he is for exchange, not provincial.

XXII

1. He said: The proper man does not promote a fellow for what he says; nor does he throw out a statement because of who says it.

XXIII

1. Tze-kung asked if there were a single verb that you could practise through life up to the end.

He said: Sympathy [L. reciprocity], what you don't want (done to) yourself, don't inflict on another.

XXIV

1. He said: Whom have I run down or puffed up? If I've overpraised any one he had something worth examining.

2. This people had the stuff in 'em (the timber) which enabled the three dynasties to find the straight way and go along it (the timber whereby, the wherewithal).

XXV

1. Even I reach back to a time when historians left blanks (for what they didn't know), and when a man would lend a horse for another to ride; a forgotten era, lost.

XXVI

1. He said: Elaborate sentences, worked up words confuse the straightness of action from inwit, lack of forbearance in small things, messes up greater plans.

XXVII

1. He said: When the mob hate a man it must be examined; when everybody likes a man, it must be examined, and how!

XXVIII

1. He said: A man can put energy into the process, not the process into the man. [*Overo*: a man can practice the right system of conduct magnanimously, but the fact of there being a right way, won't make a man use it.]

XXIX

1. He said: To go wrong and not alter (one's course) can be defined (definitely) as going wrong.

XXX

1. He said: I've gone a whole day without eating, (or even: I've tried going a whole day without eating) and a whole night without sleep, meditating without profit, it's not as useful as studying particular data (grinding it up in the head).

XXXI

1. He said: The proper man plans right action, he does not scheme to get food: he can plough, and there be famine: he can study, and perhaps get a salary; the proper man is concerned with the right action, he is not concerned with the question of (his possible) poverty.

XXXII

1. He said: Intelligent enough to arrive, not man enough to hang onto; though he succeed, he will fail.

2. Intelligent enough to get a job, man enough to keep it, not go through his work soberly, folk won't respect him.

3. Intelligent enough to get, man enough to hold, regular in his work but not following the correct procedure, no glory.

XXXIII

1. He said: You cannot know a proper man by small things, but he can take hold of big ones, a small man cannot take hold of great things, but you can understand him by the small.

XXXIV

1. He said: The folk's humanity is deeper than fire or water, I've seen people die from standing on fire or water. I have seen no one die from taking a stand on his manhood.

(Much of the raciness of Kung's remarks must lie in the click of a phrase, and the turning of different facets of the word.) Shen 5724, tao 6140, if in sense of violate, one can read the remark as deep irony.

XXXV

1. He said: Manhood's one's own, not leavable to teacher.

[Tang, 6087, has very interesting complex of meanings, among which: undertake, fill an office. L. nearer meaning: functioning of manhood cannot be handed over to teacher, more ironically: pedagogue.]

XXXVI

1. He said: The proper man has a shell and a direction (*chen*¹).

This chen is a key word, technical, from the "Changes" it is more than the ataraxia of stoics, the insensitivity, ability to "take it." It implies going somewhere. The Confucian will find most terms of Greek philosophy and most Greek aphorisms lacking in some essential; they have three parts of a necessary four, or four parts where five are needed, nice car, no carburetor, gearshift lacking.

He does not merely stick to a belief [*pictogram: word and lofty, or capital*].

XXXVII

1. He said: Serving a prince put reverence into the service, feeding comes second.

XXXVIII

1. He said: See that education has no snob divisions.

XXXIX

1. Those whose whole dispositions, whose whole modes of thought and action are different, cannot plan careers for each other.

XL

1. He said: Problem of style? Get the meaning across and then STOP.

XLI

1. Mien the (blind) musician called, when they reached the steps Confucius said: Steps; when they came to the mat, he said: Mat; when all were seated he said: So-and-so's there; so-and-so's over there.

2. Master Mien went out. Tze-chang asked: Is it correct to speak to the music master in that way?

3. He said: That is correct when helping the blind.

BOOK SIXTEEN

Ke She

The Head of Chi

I

1. The head of the Chi clan was about to attack Chwan-yü.

2. Zan Yu and Chi-lu went to see Kung-tze, saying: The Chi Boss is going to give Chwan-yü the works.

3. Kung-tze said: Ain't that your fault, Hook?

4. It's a long time since one of the earlier kings appointed the headman of Chwan-yu to hold the sacrifices in East Mang, and it is in the middle of our own territory, the man who officiates at its chthonian and grain rites is one of our state servants, how can one attack it?

5. Zan Yu said: Our big man wants to, we two ministers are both against it.

6. Kung-tze said: Hook, Chau Zan used to say: While using your power, keep line; when you cannot, retire. How can one serve as guide to a blind man, if he do not support him, or help him up when he falls?

7. Moreover, your words err, when a tiger or rhino [P. *buffle*] gets out of its stockade, when a turtle or jewel is broken in its casket, whose fault is that?

8. Zan Yu said: But Chwan-yü is now strong, and near Pi, if he don't take it now it will make trouble for his sons and grandsons in coming generations.

9. Kung-tze said: Hook, you make a proper man sick refusing to say: I want, and needing to make a discourse about it.

10. Me, Hillock. I have heard that men who have states or head families are not worried about fewness, but worried about fairness [*potter's wheel ideogram: aliter as verb*: worried about ruling justly], not worried about scarcity, but worried about disquiet. If every man keeps

BOOK SIXTEEN

to his own land, there will be no poverty, with harmony there will be no lack of population but tranquillity without upsets (subversions).

11. It's just like that. Therefore if distant people do not conform, one should attract them by one's own disciplined culture, and by honest action, when they have come in, they will quiet down.

12. You, Yu and Ch'iu, are now aides to your big man, distant tribes do not come in, and cannot come [L. he cannot attract them]. The state is divided and decadent, people are going away and splitting up, the state can't hold onto them [L. he cannot preserve it].

13. And he plans to take up shield and lance inside the territory. I am afraid the Chi grandsons' trouble is not in Chwan-yü, it is inside their own door-yard, behind their own gate-screen. [Hsiao¹, troublesome, *or even* whistling round their gate-screen. M. *gives* ch'iang, *merely* as wall. 2620.]

II

1. Kung-tze said: When the empire is decently governed, the rites, music (musical taste), police work and punitive expeditions proceed from the Child of Heaven; when the empire is not governed, these proceed from the feudal chiefs. When they are decided by these princes, they usually lose (sovereignty) within ten generations. When these (rites, etc.) proceed from the great officers the loss usually occurs within five generations; when the subsidiary ministers in charge of the states give the orders, they usually smash within three generations.

2. When the empire is properly governed the government is NOT in the control of the great officers.

3. When the empire is properly governed, the folk don't discuss it.

III

1. Kung-tze said: For five generations the revenue has not come in to the ducal house. The government was

seized by the great officers, four generations ago, the three lines of the Hwan (Dukes) are mere epigones.

IV

1. Kung-tze said: There are three valuable friendships, and three harmful. Friendship with the straight, with the faithful [Liang, 3947 b. *not in sense as above in XV, xxxvi, has also sense: considerate*] and with the well-informed are an augment; making a convenience of snobs, nice softies (excellent squishies), and of pliant flatterers does one harm.

V

1. Kung-tze said: There are three pleasures which augment a man, three that harm. The pleasure of dissociating perceptions of rites and music; pleasure in other men's excellence; the pleasure in having a lot of friends with talent and character, augment; the enjoyment of swank, loafing and debauchery, harm.

VI

1. Kung-tze said: When you manage to meet a proper man, there are three committable errors: to speak when it is not up to you to speak, *videlicet* hastiness; not to speak when you should, that's called covertness; and to speak without noting a man's expression, that is called blindness.

VII

1. Kung-tze said: The proper man guards against three things: in youth before the blood and spirits have come to orderly course, he guards against taking root in luxurious appearances; at maturity when the blood and spirits are in hardy vigour, he guards against quarrelsomeness; and in old age when the blood and spirits have waned, against avarice.

VIII

1. Kung-tze said: The proper man has three awes: he stands in awe of the decrees of destiny [*heaven's mouth and seal*], he stands in awe of great men, and of the words of the sages.

2. The piker does not recognise the decrees of heaven, he is cheeky with great men, and sneers at the words of the sages.

IX

1. Kung-tze said: Those who know instinctively (as at birth) are the highest; those who study and find out, come next; those who are hampered and study come next [*k'un, hampered, a tree boxed in, limited, in poverty, chance of growth. In distress, weary*]. Those who are boxed in [*L. stupid*] and do not study constitute the lowest people.

X

1. Kung-tze said: The proper man has three subjects of meditation: in seeing, that he see with intelligence [*or with his intelligence, definite pictogram of moving eye and light from above, very strong and very inclusive phrase*], in hearing, that he hear accurately, i.e. apprehend [*the component mind in lower rt/ of ideogram, get the meaning*], that his appearance be serene, his bearing respectful, and that his speech come from the plumb centre of his mind (not slanty), that his affairs maintain reverence [*I do not think this ideogram can be too far separated from the original source, it has to do with vegetative order*]; when in doubt, that he ask questions, and when enraged that he think of troublesome consequence; when he sees the chance of gain, that he think of equity.

Up to now we have had many definitions of words, several chapters define or dissociate categories, ref/ Ta S'eu, testament, verses 3, 4.

XI

1. Kung-tze said: Seeing the good as if unreachable; seeing evil as if it were boiling to the touch; I have seen such men, and heard such talk.

2. Living in retirement to find out what they really want, practising equity to carry into conduct. I have heard conversation about this, but have not seen such men.

XII

1. Duke Ching of Ch'i had a thousand quadriga, on the day of his death (even at his funeral) the people did not praise his honesty [L. not praise for single virtue]. Po-i and Shu-ch'i died of hunger 'neath Southslope Head and the folk praise them down to this day.

2. That illustrates what I was saying.

Kung-fu-tzu's son

XIII

1. Ch'an K'ang asked Po-yu if he had heard anything "different" [i.e. *from what K. told the rest of them*].

2. He replied: No, he was standing alone (one day) as I was passing the hall in a hurry (or going by the courtyard), he said: Studied the odes? (*Or are you studying the odes?*)

I replied: No.

"Not study the odes, won't be able to use words."

I went out and studied the Odes.

3. Another day he was again standing alone, I went by the court in a hurry. Said: Studying the rites?

Replied: No.

"If you don't study the rites you won't be able to stand up" (build up a character).

I went out and studied the Rites.

4. Those are the two things I've heard (from him).

5. Ch'an K'ang retired saying delightedly: Asked one question and got to three things. I heard of the Odes,

I heard of the Book of Rites, I heard that a proper man don't nag his son.

XIV

1. The wife of the prince of a state is styled by the prince : The distinguished person ; she calls herself : Small child ; the people of the state call her : The Prince's distinguished person ; those of other states style her : Little small sovran, and of (still) other states style her Prince's distinguished person.

BOOK SEVENTEEN

Yang Ho

(a minister who had usurped power)

I

1. Yang Ho wanted to see Confucius (Kung-tze), Kung-tze did not see him. He sent Kung-tze a pig. Kung-tze, timing to miss him, went out to pay his duty call, but met Yang on the road.

2. He said: I want to talk to you: keeping treasure inside you, country in chaos, call that manly?

Said: No.

"In love with work (in love with following the service) continually missing the time, call that intelligent?"

Said: No.

"Sun and moon move, the year don't wait for you."

Said: O.K.. I'll take office.

II

He said: Men are born pretty much alike, it's practising something that puts distance between them.

III

He said: Only those of highest intelligence, and lowest simplicity do not shift. [L. cannot be changed, *text probably includes both meanings.*]

IV

(On cultural persuasion)

1. At Battle-Wall he heard the sound of stringed instruments and singing.

2. The big man smiled with pleasure saying: Why use an ox knife to kill a fowl?

3. Tze-yu replied, I'm the man, sir, who once heard you say: If the gentleman studies the process and loves men, the lower people will study the process and be easy to rule. [*I suppose Yen Tze-yu was in charge of this frontier town on a crag.*]

4. He said: You fellows, Yen's words are on the line, I was just joking round it.

V

1. Kung-shan Fu-zao giving trouble in the passes [field paths, 4896, short-cuts, *hence vb/ rebel*] of Pi, invited him and he (Confucius) wanted to go.

2. Tze-lu was "not amused," said: Not to be done, that's that. Why must you poke into that Kung-shan gang?

3. He said: The man's invited me, suppose I go with him [*aliter: is that empty, an empty gesture. Depends on which sense one gives to 6536 (or c) t'u*], suppose he should make use of me, couldn't I create a Chou in the East?

VI

Tze-chang asked Kung-tze about manhood. Kung-tze said: To be able [*neng², power in union, as differing from k'e, power to support, hold up, carry*] to practise five things (all together) would humanize the whole empire.

(Chang) asked clarification.

Said: Sobriety (? *serenitas*), magnanimity, sticking by one's word, promptitude (in attention to detail), kindness (*caritas*).

Serenity will shape things so that you will not be insulted.

With magnanimity you will reach the mass.

Keep your word and others will confide [*also: trust you enough to employ you*].

By promptitude you will get through your jobs, (meritorious work).

Kindliness is enough to get results from those you employ.

VII

1. Pi Hsi invited him and he wanted to go.

Tze-Lu said: I, Sprout, am the chap who heard you say, sir, "When a man personally does evil, a proper man won't enter [won't go into (it with him)]."

Pi-Hsi is in rebellion in Chung-mau. If you go, what's that like?

2. He said: I said it. But isn't it said: You can grind a hard thing without making it thin.

Isn't it said: Some white things can be dipped and not blackened. [*Cf. G. Guinicelli*].

3. Am I like a bitter melon, to be hung up and not eaten?

VIII

1. He said: Sprout, have you heard the six terms (technical terms) and the six befuddlements (overgrowings)?

Replied: No.

2. "Sit down, I'll explain 'em to you."

3. Love of manhood minus love of study: befuddlement into naïveté.

Love of knowledge without love of study: runs wild into waste incorrelation.

Love of keeping one's word, without study runs amok into doing harm.

Love of going straight without studying where to, degenerates into bad manners.

Love of boldness without love of study, leads to chaos.

Love of hard edge (hardness, stiffness) leads to impertinence.

IX

1. He said: Mes enfants, why does no one study the great Odes? [*Or more probably: these Odes.*]
2. The Odes can exhilarate (lift the will).
3. Can give awareness (sharpen the vision, help you spot the bird).
4. Can teach dissociation. [*L. takes it as: exchange, sociability.*]
5. Can cause resentment (against evil).
L. regulate feelings?? katharsis?? means of dealing with resentment. I mistrust a soft interpretation.
6. Bring you near to being useful to your father and mother, and go on to serving your sovran.
7. Remember the names of many birds, animals, plants and trees.

X

He said to (his son) Po-Yu: You go to work on the Chao-South and Shao-South poems. A man who hasn't worked on the Chao-nan and Shao-nan is like one who stands with his face to a wall.

XI

He said: Rites, they say, Rites! How do we place the jewels and the silk robes? Music, they say, Music! Where do the gongs and drums stand? [*Mind on instruments not on shape of the music.*]

XII

He said: Hard as a whetstone outside and wobbly as grass (or squashy) inside is rather like a picayune fellow who bores a hole in a wall to steal.

XIII

2556

He said: These (? lenient) village prototypes are purloiners (con men) acting on a conscience not their own

[*L. takes yuan*² (7725) as equiv.; 7727. *Rousseauesques*] good careful, thieves of virtue. [*P: cherchent les suffrages des villageois. Note 7725 a.*]

XIV

He said: To pass on wayside gossip and smear with scolding is to defoliate one's candour.

*T'u*² is primarily smear, secondarily road, with binome *L. and M.* tell what one has heard on the road.

General sense perfectly clear, the verse is against careless gossip and ill-natured slander, "smear-scold" is there in the pictogram if one wants it.

(To waste acts proceeding from clear conscience) is to stop acting on one's own inner perceptions.

XV

1. He said: How can one serve a prince along with these village-sized (kinky) minds?

2. Until they get on they worry about nothing else, and, when they have, they worry about losing the advantages.

3. When they are afraid of losing (advantages, privileges) there is nothing, absolutely nothing they will not do to retain (them) (no length they won't go to).

XVI

1. He said: Men of old had three troubles which no longer exist.

2. The old uppishness was reckless (ostentatious), the present uppishness, mere dissipation;

[*Might say, old was hearty, present dissolute. Excess vs. pettiness, petty leaks. Exuberance vs. license. There is nothing in such brief*

statements unless they are taken as fixing the meaning and usage of the words.]

the old punctilio [attention, *cd. almost be point of honour*] was modest (implying consideration of values), the present is mere peevishness; the old simplicity was direct, the present consists in thinking you can fool others by simple wheezes, [*or simply: is faked*] and that's that.

XVII

He said: Elaborate phrases and a pious expression (L.M. insinuating) seldom indicate manliness.

XVIII

He said: I hate the way purple spoils vermilion, I hate the way the Chang sonority confuses the music of the Elegantiae, I hate sharp mouths (the clever yawp, mouths set on profits) that overturn states and families.

XIX

1. He said: I'd like to do without words.
2. Tze-kung said: But, boss, if you don't say it, how can we little guys pass it on?
3. He said: Sky, how does that talk? The four seasons go on, everything gets born. Sky, what words does the sky use?

XX

Zu Pei wanted to see Kung-tze. Kung-tze declined on account of illness. As the messenger was going out the front door, he took his lute and sang so that the latter could hear.

L. notes indicate that Zu had probably asked advice before and not taken it, and that the call was fake, try on.

XXI

1. Tsai Wo asked about three years' mourning, wasn't one full year enough?

2. He said: If gentlemen do not observe the rites, the rites will go to ruin; if music is not played for three years the music will slip down.

3. The old (good) grain is exhausted, the new grain has risen; fire you kindle by twirling wood is a different fire, you can stop at the end of a year.

L. put in idea that "kindling by friction we go thru all the changes of wood" on the belief that they used different kinds of wood drills at different seasons, elm, willow, in spring, date, almond in summer. I should be more inclined to think that Kung indicates a break in continuity, but ends on the note: but do it if you like. Cf. verse 6 below.

4. He said: You'd feel at ease eating your rice and wearing embroidered clothes?

Said: Quite.

5. He said: If you can feel easy, go ahead, but the proper man during the period of mourning, does not savour sweet food, does not delight in hearing music, does not feel easy in cushy surroundings, and therefore does not indulge, but if you now feel easy about it, go ahead.

6. Tsai Wo went out.

He said: He is not fully humane, a child does not leave its parental arms till it is three; three years' mourning is observed everywhere under heaven, did (Tsai Wo) Yu have three years' parental affection?

I suggest that the mediæval debate between active and contemplative life is moderated in the old Chinese disposition, the need of contemplative period being answered by the years of mourning.

XXII

He said: Stuffing in food all day, nothing that he puts his mind on, a hard case! Don't chess players at least do something and have solid merit by comparison?

XXIII

Tze-lu said: Does the proper man honour bravery?

He said: The proper man puts equity at the top, if a gentleman have courage without equity it will make a mess; if a mean man have courage without equity he will steal.

XXIV

1. Tze-kung said: Does the proper man have his hatreds also?

Said: He has hates, he hates those who proclaim the ill doing of others; he hates those who live below the current and slander those above; he hates those who are bold without observing the rites (don't use their courage rightly, audacious in outraging the proper procedures), he hates those who obstinately presume and obstruct* [*or*, who are satisfied to presume and obstruct.]

2. Said: Granty, have you any hates?

"Hate those who snoop and pretend they have found out by intelligence; hate those who think brashness is courage; hate blabbers who pretend they do it from honesty."

XXV

He said: Young women and small men [*L. in sense of: flappers and house boys*] are hard to rear, familiarity loses respect, and aloofness rouses resentment.

*P. v. interesting and probably right "*qui s'arrêtent*," plus the explanation (*au milieu de leurs entreprises sans avoir le cœur de les achever*), i.e. stop half way because they haven't the guts to finish.

XXVI

He said: If a man is hateful at forty he'll be so to the end.

BOOK EIGHTEEN

Wei Tze

The Viscount of Wei

I

(Decline of the Yin Dynasty)

1. The Viscount of Wei retired. The Viscount of Chi became a slave. Pi-kan protested and died.
2. Kung-tze said: Yin had three men (with a capital M).

II

1. Hui of Liu-Hsia, chief criminal judge, was dismissed three times. Someone said: Isn't it about time for you to clear out?

Said: Going straight and being useful to others, where would I go and not be fired three times? If I want to go crooked, what need of leaving my parental country?

III

1. Duke Ching of Ch'i awaiting Kung-tze said: I can't treat him a Chi chief, but something between that and a Mang chief.

Said: I am an old man, I can't make use of his theories (can't use the Confucian procedure). [*Thus L. but hard to get from text strictly more than cannot use. Employ him, give him office.*] Kung-tze proceeded, travelled [L. took departure].

IV

1. Ch'i folk (? the man of Ch'i) sent a present of female musicians (corps de ballet), Chi Hwan accepted them and did not hold court for three days. Confucius travelled.

V

1. The madman of Ch'u, Chieh-yu, passed Kung-tze, singing out: "Phoenix, oh Phoenix, how is your clarity fallen, no use blaming what's past, you might look out for what's to come. There's danger to anyone who goes into this present government."

2. Confucius got down (from his carriage) and wanted to talk with him but (Chieh) hurried away, so he could not.

VI

1. Ch'ang-tsu and Chieh-ni were teamed plowing [*Plowmen worked in pairs / vide Odes etc.*]. Kung-tze going by, sent Tze-lu to ask about the ford.

2. Ch'ang-tsu said: Who's that driving?

Tze-lu said: Kung Hillock.

Said: Kung Hillock of Lu?

Said: Yes.

Said: He knows the ford.

3. (Tze-lu then) asked Chieh-ni.

Chieh-ni said: What are you, sir?

Said: I'm Sprout, secundus.

Said: A pupil of Kung Hillock of Lu?

Replied: Yes . . .

Said: "Disorder overflows all the empire, who has the means to change it? Moreover, rather than follow a man who leaves one chief after another, better follow a scholar who has given up the world (this generation) altogether." He did not stop covering up the seed in his furrow.

4. Tze-lu went and reported, the big man sighed: One cannot collaborate with birds and beasts. If I don't work with these people whom can I work with? If the empire were on the right track, it would not need me, Hillock, to change it. [*Or I would not give (myself, or effort) to change it.*]

VII

1. Tze-lu was lagging behind and met an old man carrying a basket of weeds, on a staff over his shoulder. Tze-lu asked: Have you seen my big man?

The old man said: See by your arms and legs you haven't done any work; don't know the five grains one from another, who is your big man? He put down his stave and started weeding.

2. Tze-lu bowed and stood before him.

3. He kept Tze-lu for the night, killed a chicken, fixed the millet and fed him, introduced his two sons.

4. At sun-up Tze-lu went on and told of this.

He said: A recluse; sent Tze-lu back to see him again. When he arrived, the old man was gone.

5. Tze-lu said: It's not right not to take office.

You can't neglect the relations between old and young, how can he neglect the right relation between prince and minister, wishing to conserve his personal purity, he lets loose chaos in the great order. A proper man takes a government job, goes straight. He knows perfectly well perfect principles are not followed [or he knows in the end that they aren't (universally) followed].

VIII

1. The men who have retired: Po-i, Shu-ch'i, Yu-chung, I-yi, Chu-chang, Hui of Liu-hsia, Shao-lien.

2. He said: Not lowering their aims, not disgracing themselves, Po-i, Shu-ch'i. I'd say.

3. Can say Hui of Liu-hsia, and Shao-lien did lower their aims, did undergo personal shame, but their words were centred in reason and their acts worth consideration. That's all.

4. Can say of Yu-chung and I-yi, they went to live in retirement and talked. They kept themselves pure [M:], in their retirement they hit the mean of opportunism (wasted in mid-balance).

5. I differ from these models, I have no categoric can and cannot.

IX

(Dispersion of the musicians of Lu)

1. The grand music master Chih went to Ch'i.
2. Kan, conductor for second meal, went to Ch'u. Liao, "third meal," went to Ts'ai. Chueh, "fourth meal," went to Ch'in.
3. The drummer Fang Shu went into the Honan [L. north of the river].
4. Wu, the hand drum, went to Han.
5. Yang the assistant conductor, and Hsiang the musical stone went to the sea.

X

1. The Duke of Chau said to the Duke of Lu, a proper man does not neglect his relatives; he does not grieve his great ministers by keeping them useless; he does not cast off the old without great reason. [L. members of old families?]

XI

1. Chau had eight officers: Po-ta, Po-kwo, Chung-tu, Chung-hwu, Shu-ya, Shu-hsia, Chi-sui, Chi-kwa.

BOOK NINETEEN

Tze-Chang

I

1. Tze-Chang said: The scholar-gentleman* sees danger and goes through to his fate [L. sacrifice life]; when he sees a chance of getting on he thinks of equity, at sacrifices his thoughts are full of reverence for the powers of vegetation; in mourning, of grief; that is perhaps a complete definition.

II

1. Tze-Chang said: To comprehend acting straight from the conscience, and not put energy into doing it, to stick to the letter of the right process and not be strong in it, can you be doing with that sort? Does it matter what becomes of them? To believe in the right course, and not maintain it.

III

1. Tze-hsia's pupils asked Tze-Chang about friendly association.

Tze-Chang said: What does Tze-hsia say?

Replied: Tze-hsia says share it with those who can and ward off those who cannot. [L. adds "advantage you." The *chiao*³ covers the meanings: pay, exchange, communicate. Say: with whom there can be an exchange.]

Tze-chang said: Differs from what I've heard, i.e. the proper man honours solid merit and is easy on the multitude, praises the honest and pities the incompetent. If I have enough solid talent what is there in men I can't put up with? If I haven't solid merit, men will be ready enough to ward me off, why should I ward off others?

*The *shih* might very well have been translated knight in the age of European chivalry on various counts.

IV

1. Tze-hsia said: If a mean contrivance functions there must be something in it worth attention, but carry it far: 'ware mud. That's why the proper man doesn't use it.

V

1. Tze-hsia said: To be daily aware of what he lacks, not forgetting what he can make function (capacity due to what bits of knowledge he has put together), can be defined as loving study.

VI

1. Tze-hsia said: Extending study, keeping the will hard yet supple; putting a fine edge on one's questions, and stickin' close to what one really thinks. Manhood takes root in the centre of these.

VII

1. Tze-hsia said: Artificers (the hundred works) live in a market amid the outlay of their tools to perfect their technique. [*The szu' (? cf Arab. suk), tools spread for use, also concurrence of shops of similar ware.*] The proper man studies so that he arrive at proceeding in the process. [*Very much: pour savoir vivre. Really learn how to live, up to the hilt.*]

VIII

1. Tze-hsia said: The mean man just has to gloss his faults.

IX

1. Tze-hsia said: The proper man undergoes three transformations, at a distance: stern; gentle to approach; his words firm as a grindstone.

X

1. Tze-hsia said: A proper man keeping his word [*or*: whose word is believed] can make the people work hard; if he don't keep his word they will consider the same work an oppression. A man who keeps his word can remonstrate with his prince, if he do not keep it, the remonstrance will be taken for insult.

XI

1. Tze-hsia said: If a man does not transgress the barriers of the great virtues, he can have leeway in small (go out and in).

XII

1. Tze-Yu said: Tze-hsia's door-men and little chaps are correct in sprinkling and sweeping, answer politely, make their entries and exits, all in a model manner, these are branches, without the root, what about it?

2. Tze-hsia heard it and said: Too bad, Tze-Yu is wrong. What does a proper man's method put first and teach and put second and loaf over? By analogy with plants and trees he divides (activities) into kinds, but how could the proper man's behaviour bring false accusation against them? Only the sage starts out knowing all the consequences.

XIII

1. Tze-hsia said: When the man in office has an abundance (of energy) he studies; when the studious man has an abundance he goes into office.

XIV

1. Tze-yu said: Lamentation ought to stop at the end of the mourning period.

XV

1. Tze-yu said: My friend Chang can do difficult things, oh yes, but he is not completely humane.

XVI

1. Master Tsang said: Magnificent! Chang is magnificent, but hard to be human with him [*or*: difficult to combine all that splendour with being really human].

XVII

1. Master Tsang said: I've heard our big man say you can't tell all there is in a man until he is mourning his relatives.

XVIII

1. Master Tsang said: I've heard our big man say Mang Chwang was a true son, others can be that, but when it comes to his not changing his father's ministers, nor his father's mode of government, that is hard for 'em to match.

XIX

1. The Mang chief having made him chief criminal judge, Yang Fu questioned Master Tsang. Master Tsang said: The high-ups have lost the way, the people have been in disorder for a long time, when you find it out, pity 'em, don't think yourself clever.

"A bad name"

XX

1. Tze-kung said: "Crupper's" uncleanness wasn't as low as all that. That's why the proper man hates living at the bottom of the drain-slope where all the rot flows down.

XXI

1. Tze-kung said: A superior man's errors are like solar and lunar eclipses, when he goes wrong everyone sees it, when he comes back to course again all lift their faces. [Yang can also mean: trust.]

XXII

1. Kung-sun Ch'ao of Wei asked Tze-kung: How did Chung-ni (Chung secundus, Confucius) study?

2. Tze-kung said: Wan and Wu's system hadn't completely collapsed, the men of solid talent conserved the great features (the great parts of it were rooted in their memory) and the minor items were rooted in the memories of the men without talents, no one was wholly without something of Wan and Wu's method, how could the big man help studying it, though without an ordinary teacher?

XXIII

1. Shu-sun Wu-shu said to a high court officer: Tze-kung is superior to Chung-ni.

2. Tze-fu Ching-po told Tze-kung, Tze-kung said: By analogy with a house wall, mine is shoulder high, one can look over it at the house and family, and what is good in them.

3. The big man's wall is many times the height of an eight-footer, if you don't find the door and go in, you can't see the splendour of the feudal temple, or the hundred officers' riches.

4. But how few find the door, wasn't that big chap's remark perfectly suited to him?

XXIV

1. Shu-san Wu-shu spoke ill of Chung-ni. Tze-kung said: It's no use, you can't break him down. It's the other men that are "hillocks" [*play on Confucius' familiar*

name *Ch'iu* "hillock"] and hummocks that one can walk up. Chung-ni, the sun, the moon you cannot walk up stairs to. Though a man wants to cut himself off, what harm does that do to the sun and moon, many people see them who cannot measure a meridian. [*The pictogram is a measure of the sun-rise, rather than of capacity, as L.*]

XXV

1. Ch'an Tze-ch'in said to Tze-kung, You are overdoing this respectfulness, how is Chung-ni more talented than you are?

2. Tze-kung said: The proper man can be known from a single sentence and one sentence is enough to show what a man does not know. Can't neglect keeping the word aligned with the mind.

3. You can't reach the big man, just as you can't get to heaven by walking up stairs.

4. If the big man were in charge of a state or clan, what is properly called establishment would be established, the proper system would work, the traces would be hitched so that they would draw, energies would be harmonized. He would be splendid in life, lamented in death, how can one match him?

BOOK TWENTY

I

1. Yao said: Attend! you Shun, heaven's calendar [*sun under grain under cover*] has now pulsed through in its count to take root in your personal strength, hang on to what it is all about, hand and foot (biceps and legs) if within the four seas there be dearth and exhaustion, the defining light of heaven [L. heaven's revenue] will come to perpetual end.

2. Shun gave the same sealed order to Yü. [T'ang, *as in the Shu* IV, iii, 3.]

3. Said: I, the little child Li ("Shoe") dare to use the black victim; dare clearly announce to the Whiteness above all Whiteness above all kings, to the Dynasty Overspreading; dare not pardon offences, nor let those who serve the spread cloth of heaven be overgrown; their report roots in the mind of the O'erspreading.

If in us, the emperor's person, be fault, it is not by the myriad regions, if the myriad regions have fault, it takes root from our person. [*Cf. Wu, in the Shu* V. iii.]

4. Chao had a great conferring: honest men could be rich.

5. Although he had the Chao relatives, not a matter of someone else's manhood, if the hundred clans err, it is rooted in me the one man.

6. He kept watch over the balances (weights) and the measuring [*I shd/ say taking the sun. L./ measures*], he investigated the statutes and regulations [*or better: the functioning of the regulations, how they worked, whether they worked. La Vie du Droit*], he combed out the useless officials, and the government of the Four Coigns went ahead.

7. He built up wasted states, restored broken successions, promoted men who had retired, and the people of the empire returned to good sense.

8. What he put weight on was feeding the people, mourning and offerings.

9. By magnanimity reached to everyone; by keeping his word got their trust; got through a lot of work by attention to detail and kept them happy by justice.

II

1. Tze-chang asked Kung-tze how one should carry on government.

He said: Honour the five excellences and throw out the four evils.

Tze-chang said: How do you define the five excellences?

He said: The proper man [*here*, man-in-authority] is considerate without being extravagant, energetic (or even urging) without grumbling, desires without greed, is honourable without hauteur, and boldly protective without ferocity.

2. Tze-chang said: What do you mean by being considerate not extravagant? He said: Cause the people to profit by what he profits by (their cut of grain), isn't that being considerate without extravagance? When he picks out the right work for them, they work, who will grumble; desiring manhood and attaining it, is that greed? Whether he is dealing with many or few, with small matter or great, the proper man does not venture to be churlish, is not that being honourable and not haughty? The proper man adjusts his robe and cap, honours what is clearly worthy of honour, [*Occhio per la mente. If a strict stylist is distinguishing* chien (4) 860 M *and* shih (4) 5789, *the former wd/ be eye-sight and the latter, I take it, mind-sight, intellectual clarity*] with dignity so that others look up to him and even fear him, isn't that severity without ferocity?

3. Tze-chang said: How define the four evils? He said: Not to teach people and then put them to death is cruelty; not to warn people and then expect them to have

things finished perfectly, is called oppression. [*L. admirably*: to require suddenly the full tale of work without having given warning.] To be dilatory (sloppy) in giving orders and exigent in expecting them carried out at the precise date is cheating.

6752. *This tse (2-5) certainly cannot be translated thief in all contexts, it is an abusive term, centre of meaning seems to be nearer to "cheat" though theft is certainly included. "Con game" with violence, any thieving trick.*

As in giving to others, to come out and give in a stingy manner.

Thus L., but if we are getting down to brass tacks, I should think the ch'u na: go out-insert, might refer to the familiar "kick-back," getting personal repayment from an official payment to another.

called having assistant-officers.

Unless it refers to kick-back or something more than manner, seems hardly great enough to be listed among the four hateful or evil things. 4809. o(4-5). That is to say it wd/ seem to be stretching the o(4-5) into a milder meaning than it usually has in the Four Books. P. on appelle cela se comporter comme un collecteur d'impôts.

III

1. He said: Not to know the decree [the sealed mouth. *L. adds "of heaven," not to recognize destiny*] is to be without the means of being a proper man (the ancestral voice is incomplete).

2. Not to know the rites is to be without means to construct.

3. Not to know words (the meaning of words) is to be without the fluid needful to understand men.

BRIEF CONCORDANCE

Book	Chapter
	16, Tactics
II	2, No twisty thoughts.
Government :	II, 19; XII, 7; XII, 14; XIII, 1.
Veracity :	II, 22; IX, 24.
Flattery :	II, 24, i.
Arrangement of sequence of the ODES :	IX, 14.
Men not horses :	X, 12.
The Old Treasury :	XI, 13.
VI, 11, cf/Agassiz.	
VI, 12, The official.	





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